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Crete.

COMMUNICATION FROM MR. LOVE, DATED  
CORFU, OCT. 12, 1841.

We refer our readers to the following communication recently received from Mr. Love, and to the subjoined extracts from letters received by the same arrival, from Mrs. Dickson and Mrs. Buel, as giving a pretty full view of the present condition and the future prospects of the Greek mission.

As Mr. Love's communication, in some of its bearings, is liable to the imputation of censoriousness, or sectarianism, we take occasion to disclaim on his part any such intention. A love for the truth only, we believe, has led our brother of the Greek mission to express himself as he has. And as the things which he has described enter into his condition as a missionary, it is proper that they should be communicated to the friends of missions, by whom he is sustained, and on whose sympathies and prayers and friendly co-operation he relies for success. We have read these papers with no ordinary degree of interest.

*Primary importance of preaching the gospel.*

From allusions in former communications to the Rooms, it may perhaps have been observed, that with some of the so called "missionary labors" of these parts, we have but little sympathy. In order to be distinctly understood, I shall here say that we believe the "preaching of the gospel" to be, by way of eminence, the means that God has ordained for converting the soul; that in these parts, specially, it is an element *essential* to a healthy and vigorous operation, nay, a *sine qua non* to any reasonable hope of success. This expression, *preaching the gospel*, we take in its most generic sense, namely, the oral

*communication of the truth, from a heart warmed and glowing with the love of Jesus; that Christ, by his spotless obedience to the holy law of Jehovah, and by his suffering in our stead, made appeasement for sin and now, gloriously exalted, obtains by intercession the free remission of sin, and through the Holy Spirit effects the purification of every sinner that manifests the temper of heart designated in the word of God, by faith.* Now, I care not whether it be in the street, the school, the parlor, or the pulpit; nor whether to one or to one thousand, that this truth be thus communicated. It still, as I conceive, possesses the essential element of "preaching the gospel," by the foolishness of which *preaching* God has declared that he will save the believing.

In contemplating this subject, and particularly within the last year, I have allowed the various phases of Mediterranean missionary labor to pass in free review before my mind; and I seem to myself to gain at every step an additional assurance, that schools and tracts, nay and bible distribution too, unaccompanied by this heaven-ordained feature of missionary work—the preaching of the gospel—will prove utterly fruitless in converting these sinners to the living God. In these remarks however, I do not intend to disparage these secondary means as *auxiliaries*, for *as such* they are altogether important, and perhaps essential, to a vigorous operation in this enlightened age of the world.

If it be asked to what may be attributed the little success of missionary operations among nominal christians in the Mediterranean, and particularly among the Greeks, for a series now of twenty-five years, it is answered, to a two-fold cause:—1. The missionary



making *primary* in his operations what God has made secondary in His. "A man is not crowned unless he strive lawfully." 2. The missionaries in the Mediterranean as pedobaptists, cannot stand upon the simple truth and sovereignty of God's word. The case, I apprehend, is a little different from that in countries which, by way of distinction, we call heathen. Heathenism, *there*, is of such a nature that the pedobaptist may thoroughly combat it, without entering the field of his own error. But not so in the Mediterranean.\*

Pedobaptist missionaries in the Mediterranean feel, no doubt, to some extent, the embarrassments under which they labor in attempting to make a proper application of truth to the spiritual condition of this people. Hence, doubtless, the energy with which secondary means have been prosecuted among them. And God has doubtless designed to teach us all a salutary lesson, in the signal manner in which he has brought much of these efforts into disgrace. Hence, too, the extremes of error in sentiment, which missionaries have been under the necessity of adopting. They tell us of "Christian churches," of a "Christian ministry," of "Christian baptism," &c. &c., connected with the religious affairs of the country. Nor is it with them a mere manner of expression that these terms are used—a mere name to distinguish one class of persons or one community from another. I have been told by pedobaptist missionaries of every denomination on the ground, that "the baptism of infants by these priests is ample and valid baptism, for any true profession of faith which an individual so baptized might afterwards make;"—the simple and legitimate doctrine of which is, that piety is *not* an element necessary either to a ministry of Jesus Christ or to his church. That it is *not* essential to their being *His* ministry, and *His* church, that they obey *any* of his commands, or observe *any* of the duties and callings which the New Testament enjoins upon his disciples. And still

more, that for a person to be baptized into the Father, and the Son, and the Holy Ghost, it is not necessary that himself be pious, nor his father, nor his mother, nor his grandfather, nor his grandmother, nor his brothers, nor his sisters, nor the priest that baptizes him, nor the god-fathers and god-mothers that stand his surety, nor the community of which he becomes a member. Nay more, that he may grow up actually living, in accord with all around him, in the open habit of a gross idolatry, and in, perhaps, a grosser immorality, and still be, by virtue of the unmeaning and unbidden ceremony, a baptized member of the body of Jesus Christ. Who hath ears to hear, let him hear.

We repeat it, therefore, the work to be done in order to the *salvation* of this people, is the *preaching of the gospel*—sowing the seed in the morning, and in the evening withholding not the hand, for "*whatsoever* a man soweth, *that* shall he also reap."

#### *Character of teachers employed in the schools—Religious instruction.*

It is a primary principle in all our operations, to use none but sanctified talent in endeavoring to affect the moral condition of this people. We can have no teacher prejudicing the minds of children against the missionaries, and embittering them against the missionaries' religion, incorporating into their education hatred and abhorrence to the bible, and an utter disregard to the commands of God. There is a teacher in one of the so called missionary schools of Corfu and vicinity, who has been employed, if I mistake not, ten years. Says this teacher to a class reading the twentieth chapter of Exodus, "this command" (the second) "does not forbid us, the *orthodox*, from worshipping the sacred *Eikonas*, and this book (the bible) you are not to read in your houses. It is anathematized by the Patriarch." When I was at S. a few years since, I spent a social evening with the missionaries of that place. A number of the teachers of the mission schools were also present. A little before the company was to break up, perhaps about ten o'clock, the missionary brought forward the bible and his prayer book, and every Greek present immediately arose, and bade us good night, and left the room. I thought it possible that I might have mistaken the cause of this sudden egress, and therefore made inquiry. My

\* Say the Greek ecclesiastical books, "Baptism cleanses from original sin, and from sins deliberately purposed (*ἁμαρτίας προαιρετικὰς*.)" The Greek does not misunderstand this language. You find him living in the grossest sin, and ask him what hope he has of heaven, and he answers, "my holy baptism." (*τὸ ἅγιον μὲν βάπτισμα*.) I have heard it and its like a thousand times.



informant expressed astonishment at my having supposed that Greeks would hear protestants pray (!!)

Mr. — within the last few weeks has commenced a small private school for little children, to be superintended an hour a day by some one of the females of his own family. The instructress of this school is a Roman Catholic. There are twenty Roman Catholic priests in Corfu.

Mrs. Dickson opens her school with prayer and reading of the scriptures, and the scriptures are illustrated with great plainness, affection and solemnity. About one hour daily is devoted to these exercises. It is interesting to see, united in one school, and enjoying the same means of grace, English, Greeks and Jews, on terms of perfect equality. They are objects for whose salvation intense solicitude is felt, and unceasing prayer to God offered through Jesus Christ, the one Mediator. The school numbers at present about forty.

On other occasions also, no opportunity is lost for imparting moral and religious instruction. From a class of the larger Greek girls I hear six lessons a week. Twice, besides Sabbath morning, this class reads in the New Testament. On these occasions, in particular, we endeavor to illustrate and enforce with much plainness the teaching of the scripture that is contained in the portion read.

The Sabbath school, containing between fifty and sixty \* scholars, of whom some fifteen are boys (English and half English,) and under the immediate instruction of br. Buel, is conducted on the same principles. We seek to secrete it from no one that we are *teachers of the religion of Jesus Christ*, and that we labor *primarily* for the welfare of the souls of our fellow men.

"But will not such a course of action call down upon the mission the hatred and anathemas of the people for whose good we labor, and thus remove the youth from under our charge, and destroy our influence in the community?"

We answer —, Having we trust, as called of God, taken upon ourselves the high responsibility of being ambassadors for Christ, to beseech our fellow men to become reconciled to God, and believing that the ministry of reconciliation is for the

world that lieth in wickedness, we have not yet apprehended that we *can*, either from convenience, courtesy, or caprice, lightly put the sacred trust away. *We hold not ourselves responsible for any consequences that may follow from our obeying the simple commands of Jesus Christ. On this principle we shall, with the help of God, venture to stand undismayed. Any other course we believe to be infidelity. Wo to those who go down to Egypt for help—who rely on means not appointed for doing the work of God.*

#### Service in English.

Since the arrival of br. Buel, and in accordance with a suggestion in his instructions, we have commenced a weekly English service. It is held in our school room on Sunday afternoon, an hour before sunset, this being the only time that we could well have such an exercise. It is designed for the benefit of our own family, the English part of our school, and as many of our friends at Corfu as may be pleased to attend. The house in some respects is an unfavorable one, yet we already have, including the larger of our scholars, from forty to fifty in attendance. The number is gradually increasing. The importance of this branch of our labors cannot be too highly estimated. The influence, for good, or for evil, which this class of persons must always have on the religious destinies of this republic, will be and is immensely great; and it is this circumstance which renders the *mixed* character of our school a matter of so much importance here in the Mediterranean.

In our little assembly on Sabbath afternoon, there seem to be manifested some tokens of religious interest; and some cases of persecution lead us to hope that the great adversary of souls feels that a portion of his kingdom is in danger. The two young ladies whom we have before reported as having become hopefully pious, [see Magazine, January, 1841,] give good evidence of a thorough work of grace. One of them in particular, has known, for the last year, what it is to bear the cross for Christ's sake. Soon after her conversion strong efforts were made to drag her to the ball-room and to the theatre. Among other requisitions she was neither to read, converse, nor think on the subject of baptism. And for a time she was not allowed to visit in our family. During the past summer spiritual hostilities have been again renewed, and within the last few

\* More than twenty children have been received into the Sunday school who are not under our instruction on other days of the week.

weeks she has been, though twenty years of age, forbidden to attend our religious worship. She is a young lady of good mind, and we hope, of deep religious principle, having enjoyed for some years the mental and moral training of Mrs. Dickson. What is to be the result, however, of this gross violation of the rights of conscience, we leave to the unerring wisdom and direction of our Heavenly Father.

*Labors among the Greeks—Steadfastness of a native convert.*

Our labors among the Greeks the past summer have not been without interest. The young man reported in our former letters, as having been converted the early part of this year, still continues to give us increasing evidence that he loves the Lord Jesus Christ. But residing nearly three miles from us, and being engaged in active business, he has not had so good an opportunity for religious improvement as under other circumstances he might have enjoyed. In order to be useful to Demetrius, (for this is his name,) and to give a little more room to Mrs. Dickson's increasing school, and to Mr. and Mrs. Buel, who are yet in our apartments, we resolved about the last of July to spend a few weeks, until the great heat should have passed, at Potamo, a village of about three thousand inhabitants, where Demetrius resides. We remained in that place six weeks, when the rains setting in, we found our stay, on the score of health, no longer safe, and were obliged, in accordance with the advice of our physician, immediately to return to town.

Our labors among the people at Potamo were full of interest. The day of our arrival we commenced religious worship, and continued it every evening up to the time we left. We had been there but a few hours when Demetrius proposed going out to bring in a few of his neighbors to hear the gospel. The first evening four were present, and the number increased until we had forty in attendance, among whom was the head man of the village. From the hand of this gentleman we received many kind tokens of regard. During our stay here we gave in course, an exposition of the whole of the gospel according to Matthew, enforcing it with great plainness,—besides illustrating numerous other passages and portions of scripture, adapted in particular to the spiritual condition of the people.

Of the various persons who from time to time were present, some six or eight individuals were constant in their attendance, and of these, four besides Demetrius have determined on coming into town to attend our Greek worship on the Sabbath.

Considering the time and the disadvantages under which these individuals have labored, their improvement in scriptural knowledge has been wonderful. They evidently seem to be attached to us, and the fact that they have resolved still to continue the means of grace, leads us to hope that the Lord has purposes of mercy respecting them. They avail themselves also of all suitable opportunities of gaining assistance from Demetrius, frequently protracting their stay in his shop and reading the scriptures with him, till a late hour at night.

The priests of Potamo, and many in town, have become greatly alarmed at these movements. Their displeasure is excited chiefly against Demetrius, as they charge him with being the beginning of the "heresy," and the medium of promoting it. They have done their utmost to excite personal violence against him, threatening him with excommunications, and warning him to use all diligence to escape beatings and assassination, if he is thus to continue to hear the instructions of the American. Scarcely a day passed, while we were at Potamo, without his receiving a visit from one or more of the gentlemen, to dissuade him from the soul-destroying practice of reading the scriptures. The method they adopt to effect this, will, in some degree, exhibit the character of this class of men. They tell him that the "book i. e. the bible, is anathematized by the Patriarch,"—"that he is polluting his sacred baptism,"—"that he is defiling the holy chrism,"—"that he has underwritten himself to the devil,"—"that he is hanging the souls of others around his neck, who will sink him deep, deep, in hell,"—"that themselves are responsible for the salvation of his soul, and *must* interfere in an affair so dangerous to his, and the spiritual welfare of others," &c. &c. &c. And when Demetrius asks them to *show* him his fault—the chapter and verse that is so heretical and dangerous in the bible, and to tell him wherein it is so wrong and soul-destroying to hear instruction from the scriptures that Jesus Christ commands us to search, and wherein it is so wicked to hear



the teaching of the gospel from one against whom they bring no accusation from the word of God, they answer him only in the wild and incoherent vociferations of madmen.

Demetrius, we hope, is beginning to see the harmlessness of so much smoke and vapor. He tells them that he wants none of *their* security for his salvation—that they can do what they please, as for himself he shall continue to read and to study the word of God, and that too with the American. Not long since, five priests came from town to pay him a visit. Their object, it appears, was to awe him into obedience. Demetrius for a time endeavored to reason with them, asking them to show him his fault, or if they preferred, to go with him to his teacher, who had openly invited all without exception, to a free examination of truth and doctrine from the word of God, and thus they would enjoy an opportunity, if they judged themselves capable of proving that we are heretics. The priests became very angry, and as usual began to threaten violence, &c. Says Demetrius, “Go back again to town, and bring your bishop and as many of the rest of you as will make a solid column reaching from my shop here to the steps yonder of the church of Panagia [the all holy virgin,] and then, lighting up your black candles, anathematize me, and I shall still continue to read God’s word with my teacher.” A few days after, another priest came. He was an old man, and said he was well acquainted with the books of the holy orthodox church, and therefore he would become his teacher if he wished to study religion. “Very well,” says Demetrius, “come into my shop, and I will hear you teach *now*.” The old man came and began his exhortation with alluding to Mark and Luke as being among the twelve disciples of Christ. “And how many times,” says Demetrius, “have you read the New Testament?” “Twice a year for forty-four years,” said the old man. “How evident,” says Demetrius, “that you neither read with reflection, nor understand what you read. The names of the twelve disciples are three times expressly stated in that book you have read eighty-eight times, and yet you, a teacher of religion, are not aware who those twelve individuals are.” “What!” said the old priest, “you an unbeliever of the teaching of your spiritual guide.” And the old man made haste from his presence, and running into the street

in a paroxysm of wrath, rent the sacred vestments of his priesthood in which he was clad, and lifting up his hands to heaven cried, “heretic! heretic!! heretic!!!” After the volley of his maledictions had a little subsided, Demetrius, standing in his door, and in the presence of the multitude, which the novel scene had called together, with much pleasantry replied, “You will, I fancy, allow me to remain in my own hired house. And I am quite sure that I shall be able to walk the king’s highway, your anathemas to the contrary notwithstanding.”

It is here worthy of remark, that during our six weeks stay at Potamo, and with all the hatred of the priests against the light, and their bitterness against the truth, yet we heard uttered against us no uncivil or disrespectful word, from man, woman or child. We record it with gratitude to our Heavenly Father. And this is the more remarkable, as no place in these parts is regarded as more dissolute, lawless and ungodly. We left Potamo abruptly, in consequence of an express injunction from our physician, in view of the state of our health. Yet “some of our friends” at Corfu have, in their zeal to show the impossibility of preaching the gospel to the Greeks in these parts, widely circulated the report that we left in consequence of violence threatened on our persons. The Greek priests and old women of Potamo have it that “*Panagia*” [the all holy virgin] appeared to us in the night, and frightened us away. Both are equally true. In view of such frailty and folly of fallen nature, we pray that we may have only love and pity. *We do not believe that “it is impossible for Greeks to be converted to God.”* We believe that the fields are all white and ready for the harvest. And we are EXPECTING that the time is not far distant, if brethren at home, and missionaries abroad, do their duty, when there will be in this dark land a most abundant ingathering of the precious fruits of the glorious gospel of the blessed God.

#### *Another hopeful convert.*

It is with great gratitude to our Heavenly Father, that we have now to announce even another trophy of divine grace among this people. Since our last we have gained comfortable evidence that another of our Greek friends has been brought into the glorious liberty and light of the gospel. His name is Constantine, originally from

a village near Joannina in Epirus, the modern Albania. We became acquainted with him soon after our removal to Corfu, the early part of last year. We found him to be a young man of excellent mind, considerable improvement, (having studied, at a former period, two years in Dr. King's gymnasium,) and with unquenchable thirst after knowledge; but unfortunately he had imbibed deeply the spirit of infidelity. His employment as a school teacher twelve miles distant from town, did not allow of his visiting us oftener than Saturday evening, and on the Sabbath; yet we were pleased to learn, about one year since, that when he came in from his school he would prefer coming directly to our house, in order to spend a few hours in conversation, rather than enjoy the society of his kindred and friends. And it was with great joy, that during last winter we observed he chose rather to avoid than to meet his infidel companions.

The early part of the present year, he found that the ground of his infidelity was untenable. For some time previous he had, with much honesty, been bringing forward his difficulties with revelation and christianity, and we had endeavored with patience and plainness to remove them one by one. The truth met his understanding, but did not seem to affect his heart. It was only when we drew near to Gethsemane and Calvary, and thence to the judgment, that the lowerings of a thoughtful brow betokened that all was not peace within. It was about the beginning of the present year that Constantine brought Demetrius and introduced him as one "wishing to know the truth."

In the early part of summer, his convictions began to assume a deeper tone, and we learned that he was reading with care the New Testament. From this moment the exercises of his mind became peculiarly interesting. He was no longer the cavalier, but the anxious inquirer. For a few weeks the conflict in his soul was sharp. I can never describe the deep marks of anxiety that, during these few weeks, were imprinted on that young man's brow. But sovereign grace triumphed, and we now behold him, we trust, a ransomed child of God, bought by the Lamb's redeeming blood.

His mental exercises at present are those of a young convert. The bible is his companion. He wonders that he never saw its beauty and purity be-

fore. It appears perfectly *new* to him. Bunyan's Pilgrim's Progress, though badly translated, and Baxter's Saints' Rest, are his favorite books. When reading them he knows not when to lay them aside,—He *loves* to pray,—He loves the blessed Savior, his very name is sweet—Sin appears very odious—Himself is a *worm*, but he hopes a *pardoned* sinner—"Regeneration is the greatest word in the bible—What wisdom in the plan of salvation, and how much is embraced in that word *faith*." "It is to *look away from self*, and *look to God*, obeying his word, and suffering the consequences."

About the time his mind became peaceful, I recollect illustrating to him at length the principle of appeasement and justification on the ground of imputation, namely, that Jesus Christ by his life and his death placed himself (with the exception that he did not sin) in the sinner's stead—suffering for him the penalty of his sinning; and that now the Father is pleased for the Son's sake to pardon the believing sinner, and exalt him to the glorious reward due to the blessed Jesus for his spotless obedience to the divine law, and for his suffering. Constantine seemed absorbed in the amazing truth. Says he, "Tell me that again, it is too deep for me." I repeated it, and he wished to hear it again, and again, and even again. And at every rehearsal his astonishment seemed to rise higher and higher.

You will have already anticipated me, when I say that we regard this young man as a chosen vessel to proclaim the name of Jesus to his perishing and deluded countrymen. He now sits at the feet of Christ inquiring "Lord, what wilt thou have me to do?" The question he now has under consideration is, "*whom*" does the word of God command to be baptized. In order to decide this question, with his own conscience and in the fear of God, he is writing out every passage of scripture relating to the subject, that he may have them all, in one connection, with the clear light of revelation before him.

We greatly need the services of this young man as our private teacher, and an assistant in the school. And we think of employing him as soon as the state of his mind will allow. Since the arrival of br. Buel we have been paying one of the teachers in the college, eighteen dollars per month for three hours teaching per day, and we



believe him to be less serviceable to us than Constantine would be. No time also should be lost in preparing such a young man for the work of the gospel, and for this purpose it will be necessary to have him near us. Constantine is about twenty-seven or twenty-eight years of age.

#### *Successful labors of Apostolos at Patras.*

Apostolos is at Patras, where he now spends his *whole* time in distributing scriptures and tracts, and conversing with the people. His experience in this business renders him a faithful and most valuable assistant. He has on request in writing from the town authorities of Patras, furnished the public schools of that place with the New Testament, (Bambas's edition, and the edition ancient and modern, in parallel columns,) and with other books; the Child's Book on the Soul, first and second part, and Alleine's Alarm, being particularly requested. This last book was requested probably in consequence of its being so beautifully translated. It affords a rare specimen of the sweetness and sonorousness of the modern Greek language. The girls' school contains more than four hundred scholars; the boys' school about six hundred.

Apostolos holds public worship every Sabbath, and on other occasions whenever persons are present. He reports six or seven individuals as being in a state of interesting inquiry, two of whom he hopes are truly converted. These two individuals engage with him in private prayer, and seem zealous for the truth. One of them, a very quiet and diligent young man, says that the Greek religion is a system of gross idolatry, and his conscience will allow him no more to go to the church. This young man has requested baptism.

Recently Apostolos's little room has been so crowded on the Sabbath, that the people were unable to sit, and many would come to the door and go away again, because they were unable to enter. For two Sabbaths Apostolos found no time to eat from seven in the morning till nine at night, his house being thronged the whole day. When he left Corfu last spring, he hoped to have been able both to labor for the mission, and to support himself by his own hands so as to have been no burden to the Board. He had a great desire also to remove that stumbling block, constantly thrown out at him at

Corfu, that he had been baptized for money. He pursued this course for some time, but when people crowded upon him from morning till night, he found himself in this manner unable longer to gain his daily support. And rather than lose any opportunity for conversing with his poor deluded countrymen, he resolved to labor a part of each night. It was partly from this cause, and partly that we might hear more particularly the state of things at Patras and enjoy a little season of religious worship with him, in connection with Mr. and Mrs. Buel and Mrs. Dickson, that we requested Apostolos to make a visit to Corfu. He came in the fulness of the blessing of the gospel of Christ, and rendered us much assistance during the last few days of our stay at Potamo.

In view of this interesting state of things at Patras, and the announcement of Apostolos as assistant in the Report of the Board, we felt ourselves authorized to instruct him, on his return to Patras, to give himself *wholly* to the work of distributing scriptures and tracts, and conversing freely and faithfully with his countrymen on the subject of religion, holding public worship on the Sabbath, and visiting the people on other days from house to house for religious conversation, as opportunity might offer. This was most cordial to our brother's own feelings. Before visiting Corfu, he had made it a subject of special prayer that he might thus spend the remainder of his life. He appears to have his heart fully in the work. His language has often been, "Let me see my poor son converted, and a gospel church of a few hundred members in Greece, and then, O Lord, 'lettest thou thy servant depart in peace.'"

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#### EXTRACTS OF A LETTER FROM MRS. DICKSON, DATED CORFU, SEPT. 23, 1841.

The following extracts give a more particular account of the school under the superintendence and instruction of Mrs. Dickson, referred to by Mr. Love.

Mrs. D. it will be recollected, is an English lady who has long resided in Greece, and previous to the death of her husband, which occurred in 1836, she was employed with him in teaching. For two or three years previous to 1833, when she became associated with the Baptist mission at Patras, she was employed

as a teacher in the governmental Female Boarding School at Corfu. She left that school from a conviction of duty to impart religious instruction to her pupils, which was not there allowed.

On the removal of Mr. Love and his family to Corfu, Mrs. Dickson did not immediately accompany him, lest her motive in opening a private school in a place which she had recently left under those circumstances, should be misinterpreted. Being however solicited to do so, by some of her former patrons, she removed to Corfu, and has, as will be seen, a flourishing private school.

I wrote you three months ago, and gave you some account of our newly opened school, and of its brightening prospects; these hopes have not been disappointed. We have seen much to confirm our faith in the blessed promises of God's word, and much to excite us to earnest and persevering prayer. The school had been in operation only about six weeks, when Mr. and Mrs. Buel arrived. Their arrival as helpers in this mission gladdened our hearts; but when Mrs. B. so cordially undertook to give her services to the school, I could not but see in this, not only the care of God, but his wisdom. Just such a person as Mrs. Buel is, was wanted here to give respectability and efficiency to the school—an efficiency which it never could have attained by my single effort. The support the school has received, and the favor by which it is regarded, show both that such a school was needed, and that it is appreciated. In little more than three months from its commencement forty scholars have been received; a few of these are sick, and consequently are not at school, but none have left. There is at present a regular attendance of thirty-six, and it is so constant that there is scarce an instance of inattention in this respect.

Allow me to give an instance or two of the reputation of the school. A woman called one day and said, I have heard such accounts of your school from some who have their children here, that I feel quite impatient to send my daughter. I must not lose an hour. In about half an hour after, her daughter came; the girl, who was about fourteen years of age, made good progress, but the heat became excessive, and as she had to come in from the country, the consequence was, she took fever, which confined her to the house several weeks. Impatient to re-

turn to school she made her appearance among us when she was but partially recovered; in two days after she had a relapse, from which she has never recovered.

Soon after, another person called with his little daughter in his hand, an intelligent looking girl about nine years of age; her father said he was glad of such an opportunity to educate his daughter, as she had been rather neglected. The next day two little girls, sisters, were absent from school; upon inquiry I found that they had been withdrawn in consequence of this girl having been received. The mother of the sisters told me that this little girl was notorious as a thief and a liar, and other bad habits, so that she could not allow her children to be where she was. I told her that all this was unknown to us, and besides, as the school was intended to be a public benefit, that I could not with propriety send the girl away, as long as she conducted herself well, &c. The next day the two sisters were sent back, but in about ten days after, something valuable was stolen out of the school, and there was strong evidence that the reputed thief was the guilty person. After talking seriously to the child without making any impression, I sent to her mother, who soon after called. I stated to her simply the circumstances of the case, and left her to draw her inferences. She was evidently distressed, at one time weeping, at another time vindicating her child. I pointed out to her the solemn responsibility that rested on parents as to the kind of education their children received at home; and when the mother rose to go away, she said with much feeling, "Will you turn my daughter out of school?" I could not in my heart say yes, I rather wished that she might return and be benefited by religious instruction, and steal no more. The mother finding that she had not been altogether repulsed, ventured to send her back; she came the length of the door—but had not courage to come in. There she stood and wept; this she did for three days. I did not think it right to interfere as I could not invite her back, but allowed the affair to take its course. In about a week after, her father brought her very early in the morning, before any of the children had assembled, and even before I had entered the school room. Finding that she had been received, he called again at mid-day and paid her quarter in ad-



vance. Since then the improvement of the little girl has been noticed by all: her respectful conduct, regular attendance, and diligent attention to her duties as a scholar, are but part of the change. I was much struck last Saturday while speaking on the subject of religion to the younger scholars, to see Helen's eye brighten up, and then again be suffused with tears. The subject was prayer. I said, Helen, do you pray? Yes, ma'am. How often do you pray? Every morning, and every evening. What do you say when you pray? I say, Our Father, &c. Have you any sins to be forgiven? O yes, ma'am. This was said with evident feeling. On this subject I could enlarge, but enough has been said to show the effect produced.

When we assemble in the morning, I open the school with prayer, and then we read a chapter; all that can read are included in this exercise, and the younger ones sit and listen. When I am enabled to be faithful and press the truth with affection, I have scarcely an inattentive listener; sometimes these seasons are very interesting. One morning the subject was the new birth, from the 3d of John; I asked the class if they thought one might know if she was born again. After some hesitation on their part, a girl about twelve years of age sweetly said, O, I think one must know, for there is such a change in every thing! We have considerable reason to hope that this girl has really experienced this change; nor is she the only one in the school of whom we hope well; there are at least two others who give equal evidence of piety. A sister of one of these fell sick during the heat of summer and was very ill. I went to see the little sufferer, when her grandmother told me, that the day before, as her two sisters returned from school, and thinking her worse than when they left her in the morning, one of them said, shall we read a chapter in the bible to Mary? When this was done, they said, we will pray now. The old lady said, "It was very affecting to hear how they prayed for their poor sick sister, but *Ellen's* prayer made us all weep." May these hopeful appearances brighten into a rich harvest, and enable us to rejoice that we have not run in vain, nor labored in vain. The appearances of the school are assuming every day a more interesting character. We received nine scholars in one week, six of whom

were Jewesses. This of itself is a circumstance of no common interest. That so many respectable Jews should be willing to send their daughters to a purely missionary school, religious in its character and exercises, is matter of surprise. It was brought about through the kind interference of Mr. Love. The poor Jews felt that there were some who sympathized with them, and seemed to infer that their children could receive no harm, under the direction of such friends. When I saw these dear children, lineal descendants of Abraham, enter the school, my heart glowed with feelings of interest and desire for their benefit.

Mrs. Dickson concludes by an account of a disappointment that she and Mrs. Buel had experienced, in failing to secure as a teacher in the school, the services of one of the young ladies referred to by Mr. Love, as having been made the objects of persecution.

Several extracts are given by Mrs. Dickson from notes received from this young lady, which show the apparent sincerity of her piety and her growth in grace, and from which we select the following. She had previously alluded to her duty to be baptized.

"May the Lord open the eyes of my understanding, that I may see clearly the way in which I should walk, and when I do see it, may He encourage me to proceed. But morning, noon and night, does that verse come up before me, 'He that loveth father or mother more than me, is not worthy of me.' I fear I love my dearest mother more than the Savior. But I never felt so strongly as I did this morning, that the heart of my beloved parent is in the hands of God, and that he could in a moment by his Holy Spirit convince her of the deep depravity of the heart—of the misery that attends the soul that lives without God in the world. Oh how dreadful to think that those we love so dearly here upon earth, slight the Savior who died for them; and it is almost agony to think of them and look beyond the tomb. Unto the Lord would I commit this my heaviest burden."

"Soon after the reception of this note," says Mrs. Dickson, "Mrs. Buel and myself called on the parents of this young lady to obtain their consent to their daughter's becoming a teacher," for which service she is thought to be well qualified. The mother seemed willing, but the father peremptorily refused. After this interview with the parents, she writes as follows.

"It does not seem to be the will of God that I should be your assistant in teaching. I have much need of prayer to be kept in a cheerful



and contented state of mind. I fear that I shall never be engaged in that delightful employment."

Soon after this, as stated by Mr. Love, she was forbidden by her parents to attend preaching. This she felt deeply, and remarked in a note received on the occasion, "And has it come to this? forbidden to attend where my soul found refreshment? Shall I submit passively? I am perplexed."

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EXTRACTS FROM A LETTER OF MRS.  
BUEL, DATED CORFU, OCT. 30, 1841.

*Sickness of Mrs. Dickson—Need of an assistant teacher—Condition of the school.*

Before the reception of this, you will probably have received letters of the 12th inst. from Mrs. Dickson and Mr. Love. The present communication will be the continuation of a subject mentioned in those letters. For several weeks previous to sending those communications, it had become our settled conviction in view of the increasing importance of the missionary school, and of the feeble state of Mrs. Dickson's health, that application should be made to the Board for an associate teacher. We now have still further indications concerning our duty in this matter. During the last two weeks the health of our beloved sister has been such, that she has been obliged to relinquish, almost wholly, her labors in the school. The orders of her physician, at the same time, were, that she should suspend all physical effort.

So desirous is she of the success of this, her favorite enterprise, that she has rendered assistance even upon her couch. The result of a medical council upon her case, encourages us to hope she may yet be restored to a comfortable state of health, though immediate restoration we cannot expect. It ought to be mentioned, however, that this illness did not arise from insalubrity of climate, or from any cause that need for a moment deter foreigners from choosing this as a place of residence. We are unanimous in the conclusion, that there is no healthier place in the East than the city of Corfu.

In consequence of this failure of Mrs. Dickson's health, instead of devoting a couple of hours daily in the school, as has been the case since the

second week of my connexion with the mission, I now regularly give six; and should my health be preserved, I may continue in charge of the school until her recovery. But I feel myself, under present circumstances, inadequate to the task. In order to communicate with all the scholars, I am obliged to speak two new languages, in both of which I take regular lessons during the week.

The Italian is spoken readily by two thirds of our pupils. It is the only language in use among the Jews. Little girls of eight years speak three languages, and with the greatest readiness act as interpreters for me. The continual accession of scholars shows the prosperity of the school. Our present number is forty-two, and others are pledged to come on Monday next, which commences our third quarter. The sight of this interesting group of children, and the remembrance of what God hath wrought, is sufficient to awaken the liveliest emotions of gratitude. Ought we not to rejoice in view of the great mercy of our God, in opening for us so wide a field for usefulness? *Where* will the seed of the kingdom be more likely to take root, and spring up, and bear fruit unto eternal life, than in the generous soil of these young hearts,—so completely open to the influences of religious teaching!

With no class of scholars did I ever converse upon the scriptures with more satisfaction, nor with any, who seemed more eagerly to receive the truth. I am frequently surprised at the amount of religious knowledge exhibited. It was deeply interesting to witness their tearful eyes, while we perused, at our morning exercise yesterday, the 12th of John. An allusion to Calvary does not fail to interest the heart. O, the preciousness of that gospel, that proffers pardon to the penitent, and brings life and immortality to light through the blessed Savior.

Were Mrs. Dickson in sound health, there would still be enough to occupy two teachers during the regular session of the school. A school of forty-five scholars, who speak several different languages, you will readily see, furnishes ample employment for two individuals who have not the care of families.

I trust it is unnecessary to present an array of reasons for directing particular effort to the promotion of female

education, in a land where public sentiment is little more honorable to the sex, than it is among the Chinese,—in a land where the birth of a female is regarded as a family misfortune.

In the Government Boarding School for girls, established in 1825, for the especial benefit of the daughters of the wealthier class, a style of education is received, quite different from what is expected from a missionary school. The three or four girls' schools in the town and its suburbs, which have the occasional supervision of christian teachers, are committed to the care of those who possess scarcely the rudiments of knowledge, while they retain all their slavish attachment to the heathenism of the Greek religion.

You have already been apprized of the importance of the school, as a means of bringing the families of the scholars to attend our religious services on the Sabbath; and also, as the only means of rendering ourselves useful to the 3000 Jews in this city.

From the preceding statement, you will gather something respecting our necessitous condition. More labor is accumulating upon our hands than we are able to perform. And what shall be our resource? Shall we disregard the earnest entreaties of parents, that their daughters may be allowed to enter the school?

#### *Qualifications of a teacher.*

Where are those dear sisters in America, whose hearts are glowing with a holy desire to devote themselves to the promotion of piety among their sex, in a land less favored than their own? Is there not one who feels it not only her duty, but her highest privilege to come to the aid of her sisters in Corfu? We respectfully submit this subject to the Board, and entreat for it an early consideration.

Were I to speak of the qualifications requisite in the person who may be designated, not simply to meet the present lighter responsibilities of our missionary school, but those, likewise, which she must hereafter assume, the most important would be such as the following:—Some experience in academical teaching, and of course a familiar knowledge of the branches taught in our best regulated female seminaries. She should possess a moral courage that will enable her to withstand opposition, and rise superior to the difficulties incident to a cause that is held in dispute. Also an

aptitude to teach, which renders a person even of ordinary attainments, more efficient than another of superior opportunities without this qualification. A fondness for the employment is essential to the happiness of the individual, as well as to her usefulness.

An ability to acquire languages easily, is indispensable, and the French she would find not only useful as a medium of communication, but a material assistance in learning the Italian. Needlework, plain, and ornamental, receives in this country particular attention; and skill in drawing, and in vocal music, will also greatly enhance a teacher's reputation and usefulness.

But the qualification of *greatest* moment, is, undoubtedly a knowledge of the scriptures, and a power, divinely imparted, to exemplify their holy truths in the life. Or, in the words of an experienced missionary in the Mediterranean, "Instead of only a *critical* and *exegetical* study of these scriptures, let it be a *familiar* and *experimental acquaintance*, and it then becomes worthy of her very special attention. She should be able to enter into all the scenes of the New Testament, and relate them with as much particularity, and life, and feeling, as though she had seen them with her own eyes, and had received their impression indelibly on her own heart;—as though she were living with Christ, walking with him, beholding his miracles, and listening to his instructions; as though, in fact, she knew all about him, and could tell all about him. It is not exegesis, it is not theology, it is not philosophy, it is not divinity, it is not the law, it is not precept or command, which the people need, but it is the *gospel*—and the *pure gospel*, which they want all day long. It is christianity embodied, acted out, living, breathing. The missionary should be a sort of running commentary on the bible. Every thing she says, or does, should remind the hearer, or beholder, of something in the bible; her whole life should be altogether a New Testament life. And who is sufficient for these things?"

It is of some consequence, in this connection, to allude to personal accomplishments, and to qualifications of a social kind, which are desirable in order to give to a young lady an influence with a circle of cultivated society, to whom our labors sustain an important relation. Our Sabbath school, which numbers about sixty



scholars, has the attendance, for example, of the family of a wealthy English merchant, the mother herself most invariably being present with her six interesting children.

#### *Ground for encouragement.*

And it is specially gratifying to us that our school operations are receiving the particular encouragement of lady McKenzie, the wife of the new governor of the Ionian islands, who previously held the same office in Ceylon. You will remember that they have been highly spoken of by the American missionaries, as having greatly befriended the missions on that island.

This lady was pleased to find an institution like ours, in so flourishing a condition; and particularly was the connexion of Greeks and Jews in the same school a matter of surprise. As it is the prevalent opinion in these countries, that *Greeks and Jews* could never be associated under such circumstances, our own experience thus far, shows how easily such a notion can be disproved. The peculiar interest felt by lady McKenzie in the religious education of the Jews, may

encourage us to enlarge our plans for the benefit of this neglected people. We expect that, on Tuesday next, our school will be honored with her presence. She has also expressed her intention of being at our religious service on the Sabbath.

Perhaps nothing more need be said upon the principal topic of this letter. It is painful to think of the possibility of suspending a school of so much promise, for the want of seasonable aid, such as we now ask. Our hopes of obtaining temporary assistance from the young person mentioned by Mrs. Dickson, have been disappointed. We feel a confidence, however, not only that a suitable person will quickly respond to the call, but that some church will cheerfully assume her support. I trust that we endeavor to keep in view continually the great object of our labors—the salvation of the soul. And while we rear the tender plants providentially committed to us, we pray that they all may be numbered among the first fruits of a great multitude in this land, whom God has chosen to be a people for his praise.

## Other Societies.

### **Am. Board of Com. for For. Missions.**

The American Board of Commissioners for Foreign Missions embraces the Congregational and Dutch Reformed churches in the United States, and a large portion of the Presbyterian church. The following abstract of their thirty-second annual report, presented Sept. 8th, 1841, including *missions, stations, missionaries, assistant missionaries and native helpers*, will give a pretty full view of their extensive operations.

#### **AFRICA.**

##### **MISSION TO THE ZULUS IN SOUTH AFRICA.**

**UMLAZI**, near Port Natal.—Aldin Grout, Missionary; Newton Adams, Physician; Mrs. Grout and Mrs. Adams.

**BOER'S ENCAMPMENT**.—Daniel Lindley, Missionary, and Mrs. Lindley.

*In this country*.—George Champion, Missionary, and Mrs. Champion.

Mr. Grout arrived at Port Natal on the 30th of June, 1840. Early in the present year he was preparing to remove into the proper Zulu country, beyond the Umfogela river. Doct. Adams was to continue at Umlazi, and Mr. Lindley to prosecute his labors among the Boers. The congregation at Umlazi on the Sabbath numbers about five hundred, and there is a Sabbath school of two hundred. The political state of the country is not settled, and doubts have arisen as to the propriety of continuing the mission, especially as there are English missionary societies which stand ready to occupy the ground, should the Board retire from it. In that case our labors will not be lost.

##### **MISSION TO THE GREBOS IN WEST AFRICA.**

**FAIR HOPE**, at Cape Palmas.—John Leighton Wilson, Missionary; Benjamin Van Rensselaer James, Printer; Mrs. Wilson and Mrs. James.—Four native and five emigrant American helpers.

**FISHTOWN**, ten miles west of Fair Hope.—Alexander E. Wilson, M. D., Missionary, and Mrs. Wilson.—One native and two emigrant American helpers.

Doct. Wilson commenced a station at Fish-town a year ago. The town contains three thousand inhabitants, and has a fine healthful situation on the sea-shore, ten miles from Fair Hope, with a good landing. Rocktown, between Fair Hope and Fishtown, has a larger population than either of those places. Schools exist there, and also at Sarekeh, twelve miles in the interior. It is said that the practice of praying morning and evening is more or less prevalent in all the native communities around, where the gospel has been preached, even where there is no manifest desire to conform to any other requirement of the gospel.

The seminary at Fair Hope contains 54 pupils. The number in the mission schools is 125. Twelve natives are members of the church. At six places there is stated preaching. One third of the more influential native men are thought to have discarded their greegrees. The feteishmen are losing their power over the minds of the people, and are often treated with disrespect. It is not true, however, that the gospel occupies all the ground thus lost by superstition. More than a million of pages were printed the past year. New laborers are needed for this mission, and there are many openings for missionaries along the coast eastward. There is a prospect, too, that the immense and populous interior will soon be accessible along the great high-way of the Niger.

## EUROPE.

### MISSION TO GREECE.

**ATHENS.**—Jonas King, D. D., and Nathan Benjamin, Missionaries; Mrs. King and Mrs. Benjamin.

**AREOPOLIS**, on the most southern promontory of the Peloponnesus.—George W. Leyburn, Missionary, and Mrs. Leyburn.—Three native helpers.

*In this country.*—Samuel R. Houston, Missionary.

Of all the branches of the oriental church, the Greek appears to be the most difficult to engraft with an evangelical faith and influence. This may be owing in part to the character and position of the Greek mind; and it may be that the Greek church comes nearer than the others to the exclusive, sectarian spirit of the church of Rome. One thing is certain, the Greek church pronounces anathemas equally upon all protestant sects without exception; and those protestant missionaries, therefore, will labor most usefully in it, who put the least stress upon forms, and, with most of the meekness, gentleness, and love of Christ, are most single in their endeavors to fix attention upon the fundamental principles of the gospel.

The station at Areopolis, in Mane, continues to prosper. The Maniotes are a brave, free people, and have long been accustomed, in their rocky defences, to think and act for themselves. The high school at this station has about thirty pupils, and the Lancasterian a hundred. The mission has printed nearly 3,000,000 of pages during the year. The printing is done at Athens. Dr. King continues his exegetical class. What Greece needs above all things is an educated, pious ministry, which shall preach the gospel in the churches from

Sabbath to Sabbath. This is beginning to be felt, and a few promising men have commenced preaching.

## ASIA.

### MISSION TO TURKEY.

**SMYRNA.**—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, Missionaries; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Five native helpers.

**BROOSA.**—Benj. Schneider and Henry A. Homes, Missionaries; Mrs. Schneider and Mrs. Homes.

**CONSTANTINOPLE.**—William Goodell, Harrison G. O. Dwight, William G. Schaufliker, and Cyrus Hamlin, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schaufliker, and Mrs. Hamlin.—Five native helpers.

**TREBIZOND.**—Thomas P. Johnston, Missionary, and Mrs. Johnston.—One native helper.

**TRZEROOM.**—William C. Jackson and Josiah Peabody, Missionaries; Mrs. Jackson and Mrs. Peabody.—One native helper.

**LARNICA**, on the island of Cyprus.—Daniel Ladd and James L. Thompson, Missionaries; Mrs. Ladd.

*In this country.*—Philander O. Powers, Missionary; Homan Hallock, Printer; Mrs. Powers, Mrs. Hallock, and Mrs. Pease.

The printing establishment of this mission is at *Smyrna*, and here the amount of printing during the year, was about 1,340,000 pages in the Armenian language, about 3,860,000 in Armeno-Turkish, and about 1,780,000 in modern Greek; or nearly 8,000,000 in the whole.

When the Committee began to think it time for the preachers of the gospel stationed at *Broosa* to retire from that city, on account of the protracted and obstinate refusal of the people to hear, there began to be indications of the presence of the Holy Spirit. Not only was there a call for books, but new hearers attended almost every Sabbath on Mr. Schneider's preaching, and were often deeply affected. The printing for this station in Greco-Turkish has been done chiefly in Athens, and amounted during the year to 524,000 pages.

On the whole, the prospects of this mission are such as to call for strong faith and a more active zeal. Mr. Temple says that he has never seen such indications of the presence of the Spirit of grace, in the nineteen years of his sojourn in that part of the world.

### MISSION TO SYRIA.

**BEYROOT.**—Eli Smith, William M. Thomson, Nathaniel A. Keyes, and Leander Thomson, Missionaries; George C. Hurter, Printer; Mrs. Smith, Mrs. W. M. Thomson, Mrs. Keyes, Mrs. L. Thomson, Mrs. Hurter, and Miss Betsey Tilden, Teacher.—Two native helpers.

**JERUSALEM.**—George B. Whiting and Charles S. Sherman, Missionaries; Mrs.

Whiting and Mrs. Sherman.—One native helper.

DEIR EL KAMER, among the Druzes.—Samuel Wolcott, Missionary; C. V. A. Van Dyck, M. D., Physician; Mrs. Wolcott.

ALEPPO.—E. R. Beadle, Missionary, and Mrs. Beadle.

*In this country.*—Isaac Bird and John F. Lanneau, Missionaries; Mrs. Bird.

The principal ports of Syria have been subjected to a destructive bombardment, and the country has passed from under the government of Mohammed Ali to that of its old master, the sultan. Whether its social condition and prospects have improved by this change, is yet uncertain.

#### MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Justin Perkins, Albert L. Holladay, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., Missionaries; Edward Breath, Printer; Mrs. Perkins, Mrs. Holladay, Mrs. Jones, and Mrs. Stocking.—Eight native helpers.

We are beginning to witness the gradual revival of preaching in this ancient church. Three bishops and four priests have made a beginning in this heretofore to them unwonted service. Only bishop Elias ventures as yet, however, to conduct a preaching service alone, the others acting as aids to members of the mission. The seminary has a class of eleven in theology. The Nestorian pupils amount to 476, and are taught in two boarding-schools and sixteen village free schools. Sixty-two are boarding scholars. Eighteen priests and sixteen deacons are teachers in the schools. The Mussulman school is still in existence.

#### MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale, Missionary; Asahel Grant, M. D., Physician; Mrs. Hinsdale.

Doct. Grant, after visiting this country, has returned to his interesting field, and by this time, probably, is among the independent Nestorian mountaineers.

#### MISSION TO THE PERSIAN MOHAMMEDANS.

TABREEZ.—James L. Merrick, Missionary, and Mrs. Merrick.

This mission has been abandoned, and Mr. Merrick has been authorized to join the Nestorian mission at Ooroomiah.

#### MISSION TO THE MAHRATTAS IN WESTERN INDIA.

BOMBAY.—David O. Allen and Robert W. Hume, Missionaries; Elijah A. Webster, Printer; Mrs. Allen, Mrs. Hume, and Mrs. Webster.

AHMEDNUGGUR.—Henry Ballantine,

Ebenezer Burgess, and Ozro French, Missionaries; Amos Abbott, Teacher; Mrs. Ballentine, Mrs. Burgess, Mrs. French, Mrs. Abbott, and Miss Cynthia Farrar, Teacher.—Three native helpers.

JALNA.—Sendol B. Munger, Missionary, and Mrs. Munger.—One native helper.

MALCOLM-PETH.—Allen Graves, Missionary, and Mrs. Graves.

Though the progress of this mission is apparently slow, the way of the Lord is evidently preparing among the Mahrattas. They now stand very differently related to the christian religion from what they did in the year 1814.

The mission has continued its stated and itinerant preaching as usual. The seminary at Ahmednuggur has 60 pupils, and four other boarding-schools have 15 boys and 67 girls; making nearly 150 boarding scholars. Twenty-three free schools contain about 700 pupils. The printing for the last year was somewhat more than 2,000,000 pages.

#### MADRAS MISSION, IN SOUTHERN INDIA.

ROYAPOORUM, a northern suburb of Madras.—Miron Winslow, Missionary, and Mrs. Winslow.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—John Scudder, M. D., Missionary, and Mrs. Scudder.—One native helper.

BLACK TOWN, where the printing-office is.—Phineas R. Hunt, Printer, and Mrs. Hunt.

The large printing establishment in this mission has nearly refunded the amount of its purchase money, and is expected to meet, in great measure, the expenses of the mission in 1842. This it does by the profit on its job-work, of which there is a considerable amount in such a place as Madras. The Tamil printing in the last year comprised about 11,660,000 pages. The number of free schools is sixteen, containing about five hundred pupils. Several useful and encouraging tours were performed during the year.

#### MADURA MISSION, IN SOUTHERN INDIA.

MADURA.—Daniel Poor and Ferdinand D. W. Ward, Missionaries; John Steele, M. D., Physician; Mrs. Poor, Mrs. Ward, and Mrs. Steele.—Thirteen native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—Robert O. Dwight and John J. Lawrence, Missionaries; Mrs. Dwight and Mrs. Lawrence.—One native preacher, and ten native helpers.

TERUPUVANUM, twelve miles southeast of Madura.—Nathaniel M. Crane, Missionary, and Mrs. Crane.—Four native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, Mission-



ary, and Mrs. Cherry.—Three native helpers.

**TERUMUNGALUM**, twelve miles southwest of Madura.—Clarendon F. Muzzy and William Tracy, Missionaries; Mrs. Muzzy and Mrs. Tracy.—Seven native helpers.

Mr. Spaulding, of the Ceylon mission, explored the territory occupied by this mission, as a preliminary step to its commencement. Seven years after that exploring tour, that is, during the past year, he again went over the ground, and was much struck with the progress of the mission, and with the openings for usefulness on every hand.

Six boarding-schools contain more than a hundred pupils, and a hundred free schools embrace more than three thousand pupils. Twelve native converts were added to the mission churches during the year. Pains are taken to scatter the good seed over the district. At Dindigul a mission-chapel has been erected, through the liberality of individuals. Mr. Poor greatly needs a commodious church at Madura. Saying nothing of adults, he has under his care more than a thousand children who might be assembled for preaching, while now he has only a dwelling-house for his meetings, that will not accommodate more than a hundred persons. The mission needs also more laborers, and more ample means for training up a native ministry.

#### CEYLON MISSION.

**TILLIPALLY**.—James Read Eckard, Missionary, and Mrs. Eckard.—Eleven native helpers.

**BATTICOTTA**.—Henry R. Hoisington and Richard Cope, Missionaries; Nathan Ward, M. D., Physician; Mrs. Hoisington, Mrs. Cope, and Mrs. Ward.—Two native preachers, and sixteen native helpers.

**OODOOVILLE**.—Levi Spaulding, Missionary; Mrs. Spaulding and Miss Eliza Agnew, Teacher.—Eight native helpers.

**MANEPI**.—Samuel Hutchings, Missionary; Eastman S. Minor, Printer; Mrs. Hutchings and Mrs. Minor.—Five native helpers.

**PANDITERIPO**.—(Vacant.)—Four native helpers.

**CHAVAGACHERRY**.—(Vacant.)—One native preacher, and two native helpers.

**VARANY**.—George H. Aphthorp, Missionary, and Mrs. Aphthorp.—Three native assistants.

*In this country*.—Benjamin C. Meigs, Missionary;\* Mrs. Meigs and Miss Sarah F. Brown, Teacher.

Three **OUT-STATIONS**, with three native helpers.

\* Rev. B. C. Meigs, also Rev. Messrs. S. G. Whittelsey, Robert Wyman and J. C. Smith and their wives, have recently embarked for Ceylon.

The pages printed in 1840, exceeded 11,300,000. Forty-eight converts were admitted to the church. The number of pupils in eighty-nine schools of different kinds, was nearly 3,400. These may be divided into three classes, viz., about 2,500 in seventy-five free schools, about 500 in ten English day schools, (a higher class of free schools,) and 312 boarding-scholars, 162 of whom are members of the seminary at Batticotta. About one hundred of the seminarists are members of the church, and eight of them form an advanced or select class.

#### MISSION TO SIAM.

**BANGKOK**, the seat of government, **TWO STATIONS**.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, Missionaries; Mrs. Robinson, Mrs. Johnson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, Mrs. Benham, and Miss Mary E. Pierce, Teacher.

The last three of the Gospels have been translated into Siamese and printed, together with the Acts, the Epistle to the Colossians, and the three Epistles of John. The press was idle for ten months for want of pecuniary means.

#### MISSION TO CHINA.

**MACAO**.—Elijah C. Bridgman, D. D., and David Abeel, Missionaries; Samuel Wells Williams, Printer.

*In this country*.—Peter Parker, M. D., Missionary, and Mrs. Parker.

The past year has been one of serious interruption, in consequence of the war. When hostilities are to cease, or what is to be the result of them, does not yet appear; but there is ground for hope found in the analogies of divine Providence. The Chrestomathy was nearly completed at the beginning of the present year. One of the Japanese sailors under the care of Mr. Williams gives evidence of conversion to God.

#### INDIAN ARCHIPELAGO.

##### MISSION TO SINGAPORE.

**SINGAPORE**.—Dyer Ball, M. D., Missionary; Alfred North, Printer; Mrs. Ball and Mrs. North.—One native helper.

*In this country*.—Ira Tracy, Joseph S. Travelli, and George W. Wood, Missionaries; Mrs. Tracy and Mrs. Travelli.

The seminary for boys contains 57 pupils, and the female boarding-school ten. The printing has all been in Chinese, amounting to about 1,146,000 pages. Owing to failure of health and other causes, only Doct. Ball and Mr. North are now left in this mission, and the Committee have lately adopted the resolution, which they have been coming to for several years, to relinquish the mission.

#### MISSION TO BORNEO.

**SAMBAS**.—Elihu Doty and William J.

Pohlman, Missionaries; Mrs. Doty and Mrs. Pohlman.

**PONTIANAK.**—Elbert Nevius and William Youngblood, Missionaries; Mrs. Nevius, Mrs. Youngblood, and Miss Azuba C. Condit, Teacher.

**BATAVIA**, a temporary station on the island of Java.—Frederick B. Thomson, William T. Van Doren, and Isaac P. Stryker, Missionaries; Mrs. Thomson and Mrs. Van Doren.

The Rev. Messrs. William T. Van Doren and Isaac P. Stryker have been sent forth during the past year. Mr. Pohlman has probably reached Borneo ere this. As it is not now deemed expedient to aim at having a permanent station at Batavia, Mr. Thomson will be instructed to join his brethren in Borneo. Two brethren are under appointment for the mission, and are expected to embark soon after the annual meeting.

## NORTH PACIFIC OCEAN.

### MISSION TO THE SANDWICH ISLANDS.

#### ISLAND OF HAWAII.

**KAILUA.**—Asa Thurston, Missionary; Seth L. Andrews, M. D., Physician; Mrs. Andrews.

**KEALAKEKUA.**—Cochran Forbes and Mark Ives, Missionaries; Mrs. Forbes and Mrs. Ives.

**WAIMEA.**—Lorenzo Lyons, Missionary, and Mrs. Lyons.

**HILLO.**—David B. Lyman and Titus Coan, Missionaries; Abner Wilcox, Teacher; Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

**KOHALA.**—Isaac Bliss, Missionary, and Mrs. Bliss.

#### ISLAND OF MAUI.

**LAHAINA.**—Dwight Baldwin, M. D., Missionary; Mrs. Baldwin and Mrs. McDonald.

**LAHAINALUNA.**—Lorrin Andrews, Ephraim W. Clark, and Sheldon Dibble, Missionaries; Mrs. Andrews, Mrs. Clark, and Mrs. Dibble.

**WAILUKU.**—Jonathan S. Green, Missionary; Edmund Bailey, Teacher; Mrs. Green and Mrs. Bailey.—Miss Maria C. Ogden, Teacher.

**HANA.**—Daniel T. Conde, Missionary, and Mrs. Conde.

#### ISLAND OF MOLOKAI.

**KALUAAHA.**—Harvey R. Hitchcock, Missionary; Bethuel Munn, Teacher; Mrs. Hitchcock and Mrs. Munn.—Miss Lydia Brown, Teacher.

#### ISLAND OF OAHU.

**HONOLULU.**—Richard Armstrong and Lowell Smith, Missionaries; Gerrit P. Judd, M. D., Physician; Levi Chamberlain and Samuel N. Castle, Secular Superintendents; Amos S. Cooke and Horton O. Knapp, Teachers; Edmund O. Hall and Edmund H. Rogers, Printers; Henry Dimond, Bookbinder; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

**EWA.**—Artemas Bishop, Missionary, and Mrs. Bishop.

**WAIALUA.**—John S. Emerson, Missionary; Edwin Locke, Teacher; Mrs. Emerson and Mrs. Locke.

**KANEOHE.**—Benjamin W. Parker, Missionary, and Mrs. Parker.—Miss Marcia M. Smith, Teacher.

#### ISLAND OF KAUAI.

**WAIMEA.**—Samuel Whitney, Missionary, and Mrs. Whitney.

**KOLOA.**—Peter J. Gulick, Missionary, and Mrs. Gulick.

**WAIOLI.**—William P. Alexander, Missionary; Edward Johnson, Teacher; Mrs. Alexander and Mrs. Johnson.

*On their way to the Islands.*—Daniel Dole and Elias Bond, Missionaries; Mrs. Dole and Mrs. Bond.

*In this country.*—Hiram Bingham, Missionary; Mrs. Bingham and Mrs. Thurston.

Somewhat more than 4,000 members were added to the nineteen churches during the year ending June, 1840. The number of members then in good standing was 18,451. In some of the larger churches there has been a season of coldness and reaction; but a statement of the case cannot be attempted in a brief abstract. Eight houses for worship were built by the natives during the year, and three more were in progress. The natives had also built about twenty school houses; besides contributing in money and articles for a variety of objects to an amount exceeding 4,000 dollars, which they gave out of inconceivable depths of poverty.

The number of pupils in the common school is estimated at 14,000, about 10,000 of whom are readers. The number of boarding-scholars in the mission is 235. Eighty-three of these are in the seminary at Lahainaluna, on the island of Maui; fifty-four in the female seminary at Wailuku, on the same island; eleven in the school at Honolulu for the children of the chiefs; ten in the manual-labor or self-supporting school at Waialua, on the island of Oahu; and fifty-five in the male and twenty-two in the female boarding-school at Hilo, on the island of Hawaii.

The printing embraced more than 100,000 copies, and more than 4,600,000 pages. The whole amount of printing in this mission from the beginning, is about 100,000,000 of pages.]



## SUMMARY.

The number of missions in this department is 17; of stations, 61; of ordained missionaries, 115, five of whom are also physicians; of physicians, 7; of teachers, 8; of secular superintendents, 2; of printers, 11; of bookbinders, 1; of female helpers married and unmarried, 141;—making a total of laborers beyond sea from this country, of 287. To these add 4 native preachers, and 135 other native helpers, and the number of laborers who are employed and supported by the Board in the missions beyond sea, is 426.

## DEPARTMENT OF INDIAN MISSIONS.

## MISSION TO THE CHEROKEES.

**DWIGHT.**—Jacob Hitchcock, Superintendent of Secular Affairs, and Mrs. Hitchcock; Roderic L. Dodge, Physician, and Mrs. Dodge; Henry K. Copeland, Farmer, and Mrs. Copeland; Ellen Stetson and Hannah Moore, Assistants and Teachers.

**FAIRFIELD.**—Elizur Butler, Missionary and Physician, and Mrs. Butler; Esther Smith, Teacher.

**PARK HILL.**—Samuel A. Worcester, Missionary, and Mrs. Worcester; Stephen Foreman, Native Preacher and Assistant Translator; Mary Avery, Teacher; Nancy Thompson, Assistant; John Candy, Native Priater.

**HONEY CREEK.**—John Huss, Native Preacher.

**MOUNT ZION.**—Daniel S. Butrick, Missionary, and Mrs. Butrick.

William Potter, Missionary, and Mrs. Potter; and Sophia Sawyer, at present not laboring in connexion with the mission.

## MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, Missionary, and Mrs. Wright; Jared Olmstead, Teacher, and Mrs. Olmstead; Anna Burnham and Sarah Kerr, Teachers and Assistants; Pliny Fisk, Native Catechist.

**STOCKBRIDGE.**—Cyrus Byington, Missionary, and Mrs. Byington.

**MOUNTAIN FORK.**—No resident missionary at present.

**PINE RIDGE.**—Cyrus Kingsbury, Missionary, and Mrs. Kingsbury; Jonathan E. Dwight, Native Assistant.

**GOOD WATER.**—Ebenezer Hotchkin, Missionary, and Mrs. Hotchkin.

## MISSION TO THE PAWNEES.

John Dunbar, Missionary, and Mrs. Dunbar; Samuel Allis, Jr., and George B. Gaston, Farmers; Mrs. Allis and Mrs. Gaston.

## MISSION TO THE OREGON INDIANS.

**WAILATPU.**—Marcus Whitman, Physician and Catechist, and Mrs. Whitman; William H. Gray, Mechanic and Teacher, and Mrs. Gray; Cornelius Rogers, Printer and Teacher.

**CLEAR WATER.**—Henry H. Spalding, Missionary, and Mrs. Spalding.

**KAMIAH.**—Asa B. Smith, Missionary, and Mrs. Smith.

**TSHIMAKAIN.**—Cushing Eells and Elkanah Walker, Missionaries; Mrs. Eells and Mrs. Walker.

John D. Paris, Missionary, and Mrs. Paris; William H. Rice, Farmer and Teacher, and Mrs. Rice; on their way to the mission.

## MISSION TO THE SIOUX.

**LAC QUI PARLE.**—Thomas S. Williamson, Missionary and Physician, and Mrs. Williamson; Stephen Riggs, Missionary, and Mrs. Riggs; Alexander G. Huggins, Farmer, and Mrs. Huggins; Fanny Huggins, Teacher and Assistant.

**NEAR FORT SNELLING.**—Samuel W. Pond, Missionary, and Mrs. Pond; Gideon H. Pond, Farmer, and Mrs. Pond.

## MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall and Leonard H. Wheeler, Missionaries; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, Teacher and Catechist, and Mrs. Sproat; Woodbridge L. James, Teacher and Farmer, and Mrs. James; Abigail Spooner, Assistant and Teacher.

**POKEGUMA.**—William T. Boutwell, Missionary, and Mrs. Boutwell; Frederic Ayer, Catechist, and Mrs. Ayer; Edmund F. Ely, Teacher and Catechist, and Mrs. Ely; Sabrina Stevens.

## MISSION TO THE STOCKBRIDGE INDIANS.

**STOCKBRIDGE.**—Cutting Marsh, Missionary, and Mrs. Marsh.

## MISSION TO THE NEW YORK INDIANS.

**TUSCARORA.**—Gilbert Rockwood, Missionary, and Mrs. Rockwood; Hannah T. Whitcomb, Teacher.

**SENECA.**—Asher Wright, Missionary, and Mrs. Wright; William S. Vanduzee, Farmer and Teacher, and Mrs. Vanduzee; Asenath Bishop and Sophia Mudgett, Teachers.

**CATTARAUGUS.**—Asher Bliss, Missionary, and Mrs. Bliss; Fidelia Adams, Teacher.

ALLEGHANY.—William Hall, Missionary, and Mrs. Hall; Margaret N. Hall, Teacher.

#### MISSION TO THE ABENAQUIS.

P. P. Osunkhirhine, Native Preacher; Caroline Rankin, Teacher.

#### SUMMARY OF INDIAN MISSIONS.

25 stations; 25 missionaries—two of whom are physicians, 2 other physicians, 5 teachers, 10 other male and 59 female assistant missionaries, 3 native preachers, and 3 other native assistants.—Total, 107.

#### GENERAL SUMMARY.

The sum of the whole is this. The receipts have been \$235,189,30, and the expenditures \$268,914,79, exceeding the receipts by 33,725,49, and increasing the debt of the Board to \$57,808,91.

The number of the missions is 26, of the stations 85, and of the ordained missionaries 136, ten of whom are physicians. There are 9 physicians not preachers, 13

teachers, 12 printers and bookbinders, and 12 other male and 198 female assistant missionaries. The whole number of laborers from this country is 381, or 16 more than were reported last year. To these we must add 7 native preachers, and 138 native helpers, which makes the whole number 526, 39 more than the whole number reported a year ago. Nine ordained missionaries, and 3 male and 17 female assistant missionaries, in all 29, have been sent forth during the year.

The number of mission churches is 59, containing 19,842 members, of whom 4,350 were received the past year.

There are 15 printing establishments, 29 presses, 5 type-founderies, and 50 founts of type in the native languages. The printing for the year was about 50,000,000 pages; the amount of printing from the beginning, is about 290,000,000 pages.

Seven of the 34 boarding-schools have received the name of seminaries, and these contain 499 boys; the other 27 contain 253 boys and 378 girls;—making a total of boarding-scholars of 1,130. The number of free schools is 490, containing about 23,000 pupils.

### Miscellany.

#### INFLUENCES OF THE SPIRIT.

We think we shall be rendering the cause of missions a good service by submitting to our readers the following remarks, published in the *Missionary Chronicle* for Jan. 1842, on relying more explicitly upon the influences of the spirit, from the pen of the Rev. W. S. Rogers, missionary of the Presbyterian Board, stationed at Lodiana. It is upon the influences of the spirit, as Mr. R. has justly remarked, that we must rely, mainly, for the conversion of the heathen to God; and the cherishing of these sentiments by missionaries, furnishes a delightful assurance of their success, and should the same sentiments be cherished by Christians at home, this assurance would be rendered doubly sure.

I have long thought that both missionaries and the church at large, were prone to depend too much upon the *instrumentality*, and too little upon the *agent*, who alone can convert the soul. Much is made of schools and presses, tracts and zealous preachers. These are all important in their place. But we should never for a moment forget that neither nor all combined can

convert a single soul. This is an honor which God reserves to himself. Means he has appointed, and they should be used with diligence. But we should guard against placing that dependence on the mere instrumentality, which should rest alone on God and the Holy Spirit, who is the agent, whose peculiar office it is to change and sanctify the heart. May not this be a reason, perhaps the reason why so little is yet accomplished by our missions? The church and ourselves too, are looking to the press—the diffusion of knowledge among the people by means of schools, &c.—the agency of tracts and the printed word; and expecting that these will accomplish every thing—but do not sufficiently feel our dependence upon the *Holy Spirit* to make our means effectual. If souls are saved God must have all the glory of it. But if the church and her missionaries are relying more upon the wisdom of her plans, the efficiency of her means, &c., than upon the direct agency of the Holy Spirit, God is not honored, and consequently he cannot, so to speak, prosper our efforts. But let us deeply impress our minds with this sentiment, that it



is not by "might or power" or by means never so well devised, in themselves considered; but by the *Divine Spirit* that the heathen are to be converted. Let us also employ the appointed means with a deep sense of their incompetency to effect the desired end of themselves, waiting for, and earnestly imploring the descent of the Holy Spirit to render them effectual, and we may expect much more will be accomplished.

It appears to me that in India, if in any place, we should honor the blessed Spirit by entire dependence upon Him, for there is no country where the inefficiency of mere human agency is more strikingly manifest. Ignorance, prejudice, an all-dominant priest-craft, the fear of persecution and the loss of all things held dear in this world; all unite to oppose the truth. Nearly every class of evidence to which we would appeal to convince a candid and enlightened mind of the truth of Christianity, is lost on a Hindu or a Mohammedan. A single assertion of the Koran or Shashtra outweighs volumes of the strongest evidence we can produce. This would be the case even if they had sufficient knowledge of history and the general laws of evidence to understand our arguments in all their force, at least in many instances. But when we consider their utter ignorance of history, their distrust of statements made by those whose whole object is to overthrow their national faith, their characteristic indifference to truth, and a hundred other circumstances which will readily suggest themselves to your mind, we may well feel that our only dependence is upon the omnipotence of God's gracious spirit. Oh that we could feel this as we ought! Let this sentiment be ever present in our minds, in our preaching, our teaching, in the composition of tracts and books, in the circulation of the divine oracles themselves. Let it be constantly impressed upon the minds of the whole church, that it may duly influence the friends of missions in their *prayers*, their *donations*, and in short in every thing they do to aid the cause, and God, if I mistake not, will honor our efforts to a degree hitherto unknown.

It is not enough that we have a vague and undefined dependence upon God. It must be a *felt*, habitual, practical dependence. It must be such a dependence as Joshua felt when, by divine command, he invaded the city of Jericho,—using no other instruments than his trumpets of rams' horns. Here the means employed were such as left no foundation for any hope but in the immediate agency and power of God. Hence, in due time, the

walls of the devoted city fell down, and all, both foes and friends, were constrained to acknowledge in it the hand of God. Now it is faith like this, I conclude, which God requires to insure success in our missionary work. The means which we are instructed to use, are, it is true, very different from those ordained in the case alluded to above. Yet, in themselves considered, they are no more competent to accomplish the end in view. Our whole dependence must be upon that unseen yet irresistible Agent, without whose presence every other instrumentality will be as unavailing as the blast of a trumpet against an impregnable fortress. We (missionaries) are prone to feel, oh if we were eloquent—if we understood the native language, and their modes of thought as we do our own—if we could bring all the power of argument to bear upon them as we could upon a christian audience, then we might hope to accomplish something. Such absurdities as those upon which their religions rest could be demolished with ease, and conviction almost forced upon them. But experience proves this all a delusion. Those who are educated in the English language, and who can appreciate to a greater extent the evidences in favor of Christianity than many in Christian lands, though they in many instances acknowledge that these arguments are unanswerable, still so far as *practice* is concerned, are as little affected as the ignorant mass. It is not mere force of argument that can subdue prejudice and the natural enmity of the unregenerate heart. It is not any array of means that can overthrow the thousand obstacles to the truth. The spirit of God and that alone can illumine the dark mind of a heathen—show him his truly wretched state, and discover to him the suitableness of Christ and his salvation to meet his case. This truth must be more deeply felt and more practically acknowledged in all our plans; we must lean more upon the simple promises of God and less upon our well-digested plans. Our eyes must be oftener directed to the *Hill of strength*, and less to men and presses and schools, &c.; then will we honor God as he claims to be, and he will honor us by making our efforts to prosper.

The history of the church will abundantly corroborate these remarks. It is not to the power of eloquence—nor to learned and logical argument—nor to a costly apparatus of schools and presses, &c., that we are mainly indebted for the triumphs of the gospel. That all these things have answered an important end, we do not deny. They are means which God *has*, and will continue to bless when used in humble de-

pendence upon the spirit of all grace to render them effectual. But whenever these outward instruments become the *fulcrum*, the resting-place, of our faith, instead of the promised assistance of the Holy Ghost, then they become hinderances and not helps in the work of converting souls. The simple presentation of bible truth, whether from the pulpit, in the bazar, the Bible class, Sunday school, or by means of tracts and the printed word, is the means which God delights to bless. And they are effectual, I suppose, in exact proportion to the degree of simple confiding faith in which they are used—faith not in the efficacy of the means, but in the promised gift of the Holy Spirit. Such was the case on the day of Pentecost. The gospel was preached with power it is true: but it was not the power of man, it was the *demonstration* of the *Spirit* which sent home conviction to the hearts of thousands. The same is true in regard to every genuine revival since. Such is manifestly the case in the Sandwich Islands; we read of hundreds, who had never or rarely heard a word from the missionaries, coming to their stations to learn how they could be saved. How were they convicted of sin and thus brought to seek the way of escape from God's wrath? The answer is plain. The Spirit of God, applying the truth of some tract, or perhaps casual conversation with a native helper, fixed their attention and led them to the cross of Christ. Such also was the case in the great awakening at Krishnaghur in Bengal, which occurred a few months ago. It was manifestly a work of the Holy Spirit. Thousands were almost simultaneously impressed with the truth. Many thus impressed had never had any personal intercourse with the missionaries. And indeed no means had been employed, which, judging from past experience, could warrant any such effects. But it pleased God to pour out his Spirit upon the dark and superstitious minds of these degraded heathen, and results followed which even the missionaries themselves could not have anticipated. But I must stop—I have already consumed too much time, both my own and yours—I did not intend to write more than a *tithe* of what I have penned. The subject I am persuaded is important and practical. But the thoughts I have strung together are too crude to illustrate it as I wish. Still if I am led by them to realize more fully my utter dependence upon the grace of the Holy Spirit for success in my work, I shall then become a more efficient laborer, and I trust God shall be glorified.

#### CHARACTER AND DEATH OF A NATIVE DEACON.

The following memoir of a converted heathen, communicated to the directors of the London Missionary Society, by the Rev. C. Pitman, missionary in the South Seas, stationed at Rarotonga, under date of June 9, 1840, is worthy of an attentive perusal; and it ought to fill the christian with hope in reference to the good influences and the ultimate success of foreign missions. It must be truly cheering to a missionary to meet with such instances of piety; to find thus early among the heathen a heart so prepared to receive the ingrafted word as was the heart of this man.

#### *His early services to the Mission.*

In the afflictions of our poor people we have been much afflicted; hundreds of them have been called from time into eternity. The satisfactory evidence, however, given by many, very many, of those taken from us, that "death" to them was "gain," is a great alleviation to the grief occasioned by their removal. Death has cut down, with an unsparing hand, high and low, young and old; and we are left to mourn over the devastating effects of this awful visitation. The wise, the good, the useful, the careless professor, and the openly profane, have alike fallen by the devouring sword of this messenger of death. Amongst the number is one of Rarotonga's best men—a most valuable assistant of the Mission in this place, ever since its formation. To me the loss is great indeed, but I desire to bow with devout submission, to the righteous decision of Him who cannot err.

A short account of this good man's religious character, his life, and death, will not, I presume, be uninteresting to the Directors. His name was Tupe. He was one of the chief supporters of idolatry in the reign of superstition. But he attached himself to us on our first arrival in this place, in 1827. Ignorant was I then, how Providence had gone before in preparing such a valuable assistant in my future labors. In the erection of our first chapel, he was one of the most laborious in the work. Not soon will it be erased from my memory, the joy that beamed in his countenance, when it was told him that I intended to remain in this district as their teacher, and that brother Williams would reside in the other division of the island till a ship arrived to convey him to Raiatea. The very first night of our settlement amongst them, he came to our house to make inquiries respecting the truths of the Bible; and, till prevented by disease, scarcely a night passed, that he was not present at our friendly meetings for conversation, chiefly



on religious subjects. Often, till near midnight, have I sat conversing with him on the "great salvation." Nothing, I believe, occupied so much of his attention as the concerns of the soul; nor any thing more desired by him than the wide diffusion of divine truth. Indeed, I may say, he was wholly devoted to the temporal and spiritual welfare of his countrymen. Incessant in labor, and indefatigable in his efforts to forward the cause of God, he assisted me in every good work with unwearied diligence, till death.

#### *His public character and sufferings.*

He was a man of considerable influence, and, on the establishment of laws, was appointed chief magistrate for this part of the island, which office for twelve years he faithfully discharged. Well do I remember, at a time when we were involved in much perplexity, owing to disputes about land, and all parties were preparing for war, he proposed, in person, to go to the opposite party, if possible amicably to adjust the points of difference; in doing which he had to pass through a district infested by some desperate young fellows. I stated to him the danger of the attempt, and said, that it might probably cost him his life. "Does the word of God," said he, "justify my proceedings?" I could not but reply in the affirmative. "Then I go, regardless as to the consequences. God can, and will protect me." He, without a weapon of defence in his hand, passed through the district of these desperadoes, amidst the scoffings and revilings of all. The subject of contention was calmly debated; he returned home, and in a few days, all was quietly settled, and war prevented.

The unflinching conduct of this good man in passing judgment, his impartiality in the administration of justice between man and man, and his unwavering determination to unite with us in seeking the advancement of "undefiled religion," roused some of his inveterate enemies to acts of most cruel revenge; even the destruction of himself and family. This they attempted by clandestinely setting fire to his house, when he and his family were asleep. But He who neither "slumbers nor sleeps," mercifully preserved the life of his faithful servant, and of his family. They only escaped, however, with what they had on: every thing else was consumed. On discovering the fire, the first thing he endeavored to secure was what he considered his greatest treasure, a portion of the sacred Scriptures, viz., the Acts of the Apostles in the Tahitian dialect; but this he could not effect, and in attempting it, lost his all. The consequences of this fire did not end here; it

communicated to the house of his son adjoining, which was speedily destroyed; then to our large chapel, which also was soon level with the ground. Large flakes of fire passed by and over our own dwelling; but through the timely exertions of the natives we were mercifully preserved from danger. Soon as I saw him, I said, "Alas! Tupe." "O teacher," he replied, "the book of God is consumed! My house, my property, never regard, but oh, my book, my book! and, oh, the house of God; will not God punish us for this?" The next morning I had the gratifying pleasure of presenting him with another copy of the book, which he so much prized; it was received with feelings of no small delight. What added poignancy to the distress of this good man was, to hear many of those who passed by his house when in flames, calling out, *eitoa, kia ka*, "It serves him right, let it burn."

#### *Proof of holy courage and ardor.*

The very first thing which occupied the attention of our valued friend the following day, was to see his brother, the chief, and call a meeting of the under chiefs, that immediate measures be taken for the rebuilding of the house of God. "See," said he to them, "the house of God in ruins! What shall we do?" "Build it again," was the unanimous reply. *Koia ia e tamá, mea meitaki*, "Yes, friends, that's very good," he said, with joy beaming in his countenance. "When shall we begin?" he asked. "To-morrow," was the universal reply. He then said to me, "Teacher, be not cast down at what has happened. Let them burn—we will build. Let them burn it again, we will build; we will tire them out: but, teacher, do not leave us in this wicked land." The very next morning, at sun-rise, Tupe, with the old warrior, Tua-ivi, and Pa, our principal chief, were the first seen passing our dwelling, with their axes on their shoulders, going to the mountains to cut down timber, for the erection of another chapel; the whole body of chiefs and people in their train.

In calling to mind these by-gone days, there is a certain something which fills the mind with pleasure of no ordinary kind, and leads the observer of Divine Providence to admire the rich, free, and sovereign grace of God, in thus raising up instruments from the rough quarry of nature, to carry on his great and eternal purposes of mercy in man's salvation.

#### *His appointment to the office of deacon.*

In May, 1833, he was unanimously chosen to fill the office of deacon. How faithfully he discharged its important duties we are all witnesses. Decided piety, deep

humility, and holy zeal for the advancement of "pure religion," were the striking characteristics of our valued friend. This, I believe, no one who knew him would call in question. His knowledge of divine truth was by no means inconsiderable; and he was eminently qualified for the responsible situations in which Divine Providence had placed him, though he rated very low his own abilities, and almost to the day of his death deeply lamented his ignorance. He would often revert, with expressions of the greatest astonishment, to the condescension of God in visiting such a sinful land as this. Conversing with him, as I frequently did, on subjects illustrative of the mercy and compassion of God, he would sit at times for hours in deep thought, and was heard muttering to himself, "Oh, the love of God! the amazing pity of the Saviour! the depth of the sacred Scriptures! the hardness of the human heart! the exceeding sinfulness of sin!" The Sabbath he revered. The word of God, the house of God, and the people of God, he loved; thereby evidencing that he was a genuine disciple of the Lord Jesus. Unless sickness prevented, or engaged in his official capacity, he was never known to be absent from the house of God at any of its appointed services, either on the Lord's day, or the weekly evening lecture; nor from our church meetings for prayer.

#### *His conduct in the office of deacon.*

It would not be easy to enumerate the various ways in which our departed friend rendered assistance to me, and to the mission, in the discharge of important duties. Every day in the week he was engaged in some religious exercise; and in the examination of candidates for divine ordinances he spent no small portion of his time. For this department of labor he was eminently qualified. He connived at the sins of none. This trait in his character early began to display itself. Several years ago, even before he gave evidence of decided piety in himself, our house every night was crowded with people who came to make inquiries respecting the discourses delivered from the pulpit, &c. Observing some more particular in their questions, constant in their attendance at the house of God, and very active in every thing proposed for the good of the community, I, one night as we were sitting alone, made inquiries into their characters, and said, "I hope by their attaching themselves to us, and their ready acquiescence in putting down existing evils in the land, that they are desirous of becoming disciples of Jesus." He made no reply; after a few minutes' silence, he said, "Teacher, be not in haste; do not think so

well of us, be not deceived, we are a wicked, deceitful people: stop till you have been longer with us, and know more of our character, and way of living." A few weeks having elapsed, again I mentioned the subject. "Ah!" said he, "teacher, you don't know us yet. You think because we come to the house of God, and the schools, and do what you tell us, that we are good people, and love God. It is not so; we are deceiving you: there is a great deal of private wickedness committed that you know nothing of. Ere long you will know." His words were verified, and many of those, whom I had fondly thought had begun to seek the Lord, were clinging to their heathen practices. This discovery led me into a more particular investigation of the private character of those who united themselves to us, and found that our dear friend had not in the least exaggerated in what he had told me. In inquiring of him, from that time, either privately or publicly, the character of those making a profession of religion, I uniformly found him the same, and do not recollect an instance in which he connived at the sins of any. His word was to be relied upon. Among a people just emerging from heathen superstition and idolatry, such a man is to be ranked amongst a missionary's greatest blessings.

#### *His last illness.*

But the time came when our friend must die. About three years ago his health began to decline, and he was much afflicted with a disease which ate into the soles of his feet, and destroyed the tops of his fingers. He was, however, able to attend to his varied duties, though afflicted with much pain, till a few weeks of his decease. At length his seat in the house of God was empty, and he was confined to his dwelling. Frequent were my visits to him, and the following notes from my journal will tell the state of his mind, when "flesh and heart began to fail."

Sept. 16.—"Spent an hour with deacon Tupe, a tried and valued friend. His days on earth are fast closing; he is very weak. 'It is something strange,' I said, 'to observe your seat empty in the house of God.' 'Ah!' he replied, 'it is the will of God it should be so. Here I sit and hear the people sing in the chapel, and oh, I wish to be there. I give myself to prayer. God is with me. He will not forsake me.' I quoted several passages of sacred scripture for his comfort, and mentioned the texts and outlines of discourses on the Sabbath. With these he was acquainted, his wife and children having given him particulars. He referred to the great advantages afforded to this people, and asked whether it was not



for their sins God was pleased thus to chastise, by cutting off so many by death. He then spoke of the faithfulness of God in the fulfilment of his promises to his people. 'Not one good thing,' said he, 'has failed of all that God has spoken. He promised to Israel victory over their enemies, possession of Canaan, &c., all of which he fulfilled.' After a pause, with much emotion and feeling, he asked, 'Where, oh, where is Pitimani vaine,\* what detains her?' He thought he should be called away ere her return."

*His happiness in the prospect of eternity.*

Sept. 19.—"In my way home called to see my faithful friend Tupe. The change is great; not long and he will be seen no more below. He is, I believe, fixed upon the Rock of ages. His views are clear and scriptural. We conversed together on our labors from the beginning, and I said it gave me great pleasure that he had through grace been enabled to hold out to the end. 'Yes,' said he, 'we have hitherto been permitted to work for God. His goodness has been great; his compassion boundless.' I referred to his sickness, and the constant prayers I presented to God on his behalf, and how much I had been cast down at the prospect of our separation; but had been enabled within the last few days to resign him into the hands of God, to do as seemeth him good. 'That,' said he, 'is well; do so. Grieve not. Detain me not. My end is near;' and he quoted several passages of scripture. 'Two portions of the word of God,' he said, 'afford me much delight; that in Isaiah, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;" and the words of Paul, "having a desire to depart, and to be with Christ, which is far better." I have no dread of death. Christ is my refuge.' I said, 'You have greatly assisted me in the work of God, from my coming to Rarotonga, and now we shall be separated.' 'Ah!' he replied, 'salvation is all of grace, through the blood of Jesus. Our work has not been in vain. Here I sit, and think, oh! the teacher, the teacher, who will assist him? then I think God is with him.' Looking up, he exclaimed, 'Oh! Pitimani vaine, Pitimani vaine, I shall not see her face again.' He wept, and I wept,—who could help it? I broke silence, and said, 'In our Father's house, we shall meet again.' 'Yes,' was his reply, with an effort which almost deprived him of his voice, 'we shall meet in glory.' 'No more,' said I, 'to part.' 'No,' he replied faintly, 'to be forever with Christ. I long to go to be

with him.' I requested an interest in his prayers, for myself, my partner, the church, and the island. 'I have done,' he said, 'with the world. What remains is to set all in order, and think of the cause of Christ.' 'I left him with feelings not easily to be expressed, and talked awhile with his daughter in an adjoining room. My soul is cast down, yet rejoicing in the consideration of God's wonderful love to such a worm in thus employing me as an instrument of good to immortal souls. All glory to God and the Lamb!"

*Death of Tupe.*

Sept. 24.—"As I was preparing to go to the out-station, a son of Tupe came to say that his father was much worse, and wished to see me. I immediately went, and perceived the messenger of death was come to call him hence. He could not see me, but was perfectly sensible. With great effort, and at intervals, he answered a few questions.

'How is it with the soul?' 'All well.' 'Do you find your Savior your support in death?' 'He is.' 'Is the pathway clear?' 'No obstruction, the way is clear.' 'Have you any fear?' 'None. Christ is mine.' 'Your last discourse to the people,' I observed, 'was on the death of Stephen, who saw the glory of Jesus; are you also looking to him now in your departure?' 'I desire to see him, and to be with him.' I said, 'Death is come, you will soon leave us, we shall be left in the wilderness.' 'Yes,' he replied, 'I go, you remain. I am going to God. I have done with the world, we have been long companions, now we part, it is painful—but let the Lord's will be done—yes, the Lord's will be done.' I referred to his family, most of whom were present, and said, it was pleasing to see some of them uniting with the people of God. 'Yes,' he said, with effort, 'and the others will come.' 'What,' I asked, 'do you desire for your children?' He answered, 'The word of God, the blood of Jesus.' He was thirsty, and asked for drink. 'That,' I said, 'is water for our bodily sustenance.' 'Yes,' he replied, 'I shall soon drink of the water of life.' I then read part of the fourteenth chapter of John, and expounded it, asking him a few questions as I proceeded, respecting the mansions provided for the righteous. He said, 'Ere long I shall be taken to mine, and "shall see the King in his beauty."' After commending his soul to God in prayer, I asked him, if he heard and understood? 'Quite so.' 'Now Tupe,' said I, 'in our separation, what shall I say to the church?' Soon as he heard mention of the church, he exerted himself to the utmost and said, 'Tell the

\* Mrs. Pitman, then in England.



church to hold fast, and be diligent for God. Tell Kaitara (his brother deacon) to be strong in the Lord, and active in his cause; also to Tupai.' Then to me he said, with his dying breath, *Aua koe e taitaia*, 'Be not cast down.'

"I had not long arrived home, ere his son came to say that his happy spirit had fled, I doubt not to be with Him whom he loved. Thus lived, and thus died, a man of God, the first deacon of the church in Gnatangia, and the first member of that church at its formation. Few such men are to be found. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'"

#### THINGS NEW AND OLD.

The following account of the embarkation of Messrs. Colman and Wheelock, with their wives, in 1817, will be read with interest, we doubt not, by at least such of the two hundred who are said to have witnessed the scene, as are still left among us. It may be well too, for us all to recur to first principles, and catch, if we can, the spirit that seemed to animate our friends in the origin of our missionary enterprise. Colman and Wheelock were the first Baptist missionaries that sailed from this port. This account was communicated by a correspondent to the *Latter Day Luminary*, then published in Philadelphia, from which we make the extract.

The morning on which the anchor was weighed, about 200 of the brethren and sisters assembled at the ship. Suitable lines were sung and a prayer presented by Dr. Baldwin, in which every bosom joined, for their safety and usefulness. The breezes of heaven blew fresh and fair. It is supposed that during the first twenty-four hours, they had made, at least, 180 miles of their passage. The parting was unusually tender. All seemed agitated and in tears, excepting the dear missionaries themselves, in whom all other ideas appeared lost, excepting such as were connected with the honor of becoming missionaries of the cross, and the prospect of doing good to millions of degraded and perishing Burmans.

Mrs. Colman observed to a sister present, that she would not exchange her situation with any. One circumstance mentioned by br. Sharp, was of a nature peculiarly affecting. The father of Mr. Wheelock, just before the vessel moved, cried out, "My dear Willard, let me see thy face once more!" Wheelock came to the side. His father saw him, and unable to sustain the sight, ran through the crowd, and hastened to his habitation to commend his dear

son, now offered on the sacrifice of faith, to the arms of a Father, who is present in every region. Mr. Colman uttered some expressions as the ship was moving, but they were not distinctly heard. About the same time Mr. Wheelock was understood to say, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy——"

Public prayer meetings the Sabbath before the vessel sailed, were held in Boston, New York and Philadelphia. At an early season, another prayer meeting was held by our Boston friends, at which the brethren officiating enjoyed unusual enlargement, and the congregation, though the services were protracted until ten in the evening, were unwilling to break up. Sacred consolations! how do they attend and recompense missionary endeavors! What a feast of sympathy and joy do they spread for every enlightened and benevolent mind! Scenes, such as these we describe, must interest the transports of cherubim, and command the gracious smiles of that Redeemer, whose name they are designed to honor!

#### AFFECTING ANECDOTE.

A pious young gentleman found some difficulty in comprehending this text of scripture,—“The meek shall inherit the earth.” How shall the meek inherit the earth, he said to himself, they are the children of God, and the Lord’s people are not well portioned in houses and lands; indeed they are generally poorer in the wealth of this world than those who live without God. One day as he was riding out and meditating on this subject, he heard the voice of some person speaking with much earnestness, and approaching a cottage from whence the sound proceeded, beheld an aged woman kneeling before a small table, on which were placed a cup of water, and a morsel of bread. She raised her hands and eyes to heaven, and feelingly uttered, “O Lord, thou hast given me Jesus, and all this beside!” The inquirer here found the desired explanation, and retired, fully convinced that the poor of this world are heirs of the kingdom, and that having nothing, they possess all things.

Good and upright is the Lord: therefore will he teach sinners in the way.

The meek will he guide in judgment, and the meek will he teach his way.—*Ps.* xxv. 8: 9.

## Domestic.

## UNION IS STRENGTH.

Shall the Baptists of the United States continue their united efforts for evangelizing the heathen? We propose briefly to consider this question. It requires but little discernment to perceive, that the advantages arising from such a combination of effort must be very great. These benefits may be contemplated in two lights:—1. As it regards the direct influences that arise from a union of effort, in giving enlargement and permanency to the enterprize itself; and 2. As it regards the reflex influences that must be exerted on all who are thus associated.

The work of foreign missions is of such a nature that it requires a very large amount of capital to prosecute it successfully. This is necessary, even, for the establishment of a single mission. In the commencement of a mission, a family must be sent forth; they must be provided with an outfit; they must be transported to a distant land, and furnished with a habitation and the means of support among the heathen. The language of the people must be acquired, and the scriptures translated and published, in small portions at least, before the work can be commenced. Thus much having been accomplished, there must be a large reinforcement of laborers for the purpose of preaching the gospel, establishing schools, &c.; and if the mission be prosperous, there will be raised up native preachers who will need a support. The expenses of publishing the scriptures, tracts, and other books, must be large. To do this, we say—to establish a single mission, will require great expenditures; and if the requisite funds are not placed at the disposal of its managers, by which they can maintain a sound commercial credit with agents, through whom their business must be transacted and funds transmitted, the work cannot be carried forward.

When one mission has been established, another in the same section of country may be commenced and prosecuted with in-

creased facilities, and with diminished expenditures. A new mission also, in an opposite quarter of the globe, if the business be entrusted to the same hands, may be commenced and sustained at a diminished rate of expenditure. These considerations are in favor of combination. A single church cannot accomplish this object; nor could all the churches in a single state, were they united in the effort, accomplish it. Economy, therefore, as well as a reasonable expectation of ultimate success, requires that as many as possible be associated together. Economy at home as well as abroad, requires this. To prosecute these labors an establishment at home is needed. There must be agencies for the collection of funds, for holding correspondence, for purchasing and transmitting supplies; all which presuppose the existence of a place of business, involving the expenses of rent, insurance, &c.; they presuppose the existence of some central point to which certain things shall be transmitted, and from which certain things shall emanate. Now a multiplication of these points for doing the same amount of business, involves, necessarily, additional expenses, and a diminished efficiency. Were we also to speak of prayer, and of christian sympathy, both of which are indispensably necessary to the success of the missionary enterprize, the result would be in favor of union of effort.

Before we proceed to consider the reflex influences of a missionary association, it may be well to inquire, whether a people so numerous and so remote from each other as are the Baptists in the United States, embracing as they do such variety in manners and in sentiment, can be expected to co-operate harmoniously in the prosecution of any undertaking. In nothing could we unite more readily, it is believed, than in an effort to send the gospel to the heathen. This object is simple, and can be readily comprehended by the mind even of a child.

If a person can sympathize in any measure with the condition of the heathen in their present state of moral degradation, and has knowledge enough of the gospel to perceive that the heathen would be benefit-



ed by it, if its divine precepts were communicated to them, he has all that is indispensable for membership in such an association. He has not every thing that is desirable, certainly, for such a service; to render one most effective as a fellow laborer in the missionary enterprise, he must have experienced a gracious change—he must have been made alive from the dead, and have associated himself with those who were bound by their profession, to live not unto themselves, but unto Him that died for them and rose again; but it certainly is not an indispensable qualification for membership in a missionary association, that a man be a christian. Such manifestly was the view taken of this subject by the framers of the constitution of the Baptist Triennial Convention. They named as the persons to be associated, members of the Baptist denomination, including both churches and congregations. This is a broad platform, upon which all may stand. Such is the nature of this work that the most of those who will be attracted to it will be a devoutly pious people, but if any should come with their offerings, who have not yet attained to the liberty of the sons of God, let them not be frowned away. It is the altar that sanctifieth the gift.

We do not admit the truth of the sentiment, current with some, that by allowing an individual thus to associate with us, we sanction whatever of error in sentiment or practice he may have embraced upon other subjects. With as much truth might it be maintained, that our Savior in eating with publicans and sinners sanctioned, as being right and proper, every thing that was vile in those characters. He associated with them in a thing that was right in itself, and yet was “undefiled;” and by thus associating with them, he put himself in a position of easy approach to them.

We associate in the missionary enterprise, not upon the basis of church fellowship, nor even of christian fellowship, but as the friends of humanity and religion, for the single purpose of sending the gospel to the destitute in foreign lands. The design

of this association is, first, to collect the pecuniary means necessary for sending the gospel to the heathen, by soliciting all whomsoever it pleases to contribute for this object; and in the second place, to select such agents for communicating the gospel to the heathen as are deemed competent. The constitution of the Baptist General Convention provides that any man who considers himself as being associated with the Baptist denomination, whether he be a member of the church or not, may become a member of the Convention, with full powers, by paying annually the sum of one hundred dollars. Missionary societies, associations, state conventions, &c., may send one delegate for every three hundred dollars contributed, and they may send whomsoever they please.

Such being the broad principles upon which our Missionary Convention is associated, we see no objection to union; none which the most scrupulous can urge as a ground of conscientious objection. The churches in one section of the country may have reason to believe that those in another section are infected with the error of Arminianism, and those thus suspected may suppose that their brethren, who are disaffected towards them, are leaning to the opposite error of Antinomianism; and notwithstanding these differences of opinion, both of these sections of country may unite in an effort to send the gospel to the heathen; and their intercourse with each other, upon a subject in which they are agreed, would have a tendency to correct whatever was erroneous in the doctrinal belief of either party.

The Missionary Convention differs materially from an Association. An Association is composed exclusively of church members, and has for its object the welfare of the churches. The Missionary Convention, on the other hand, is composed of all who choose to enter it in the prescribed form; and it has for its object the moral improvement of those who are debased by ignorance and sin. An Association partakes more of the nature of an ecclesiastical organization, and yet an association has no

power to make laws for the regulation of the churches. Like all other voluntary associations, it may say who shall be admitted to the privilege of membership in the body; and it may suggest what it pleases for the general good, to be received or not as each church may see fit. The Missionary Convention corresponds more exactly to one of our congregations, which is made up of believers and unbelievers, associated for the simple purpose of maintaining the worship of God, and in which the pious have a predominant influence. The Triennial Convention, as now constituted, symbolizes exactly with the true congregational principle. It claims not a particle of ecclesiastical authority; and in no other form, it is believed, could the Baptists be associated. Presbyterians, Methodists and Episcopalians, who respectively have their ecclesiastical judicatories, can be otherwise associated for missionary purposes. Our churches are absolutely independent, and none are admitted to membership in them, but credible believers on a profession of their faith. There is, therefore, a considerable portion of our congregations competent to this work, and not embraced in our churches, who ought to be called into service, and who, upon our principles, can be readily associated.

We can see no just ground of objection to this form of association. A provision is made for an equitable representation of the interests of every man and every body of men. If an individual pays one hundred dollars per annum, he is entitled to a seat in the Convention, or if one hundred individuals pay this sum, they are entitled to a representation; and these representatives constitute the Convention, each individual having an equal right of discussion and of suffrage. The Convention thus constituted has absolute power; a bare majority elects a Board of Managers, and a majority of two thirds may amend, or repeal any fundamental principle.

The security that the Convention will always be found in the hands of good men, arises from the nature of the institution itself. It is a benevolent association of the

highest, noblest, purest character. It proposes to do good to those who are poor, ignorant and degraded, and who are removed from their benefactors at a distance of many thousand miles. It proposes to do good for the sake of doing good, without any earthly hope of reward. It has no power by which it can influence others, except what christian principles and a pious example give to one mind over another. The expenditures of the Convention are necessarily regulated by the receipts, and ordinarily correspond very exactly the one to the other; and it is compelled, by public opinion, to limit the support of those in its employ, whether at home or abroad, to the smallest practicable amount.

The Triennial Convention is an institution of the Baptist denomination. It has hitherto attracted, and will, we believe, so long as it keeps to its legitimate object, in all future time attract to it the best gifts and the purest hearts among us. So long as the Convention keeps to its original design, it will never engross the attention of the ambitious and the designing. Should it seem to be in the way of such, in the prosecution of their schemes, they may seek to destroy it, but never will they seek to take possession of the convention, with the view of performing those heaven appointed labors for the conversion of the world.

We have spoken, be it remembered, exclusively of the Triennial Convention. The Convention appoints a Board of Managers to attend to its business during the recess of three years, which Board, under certain general instructions, is required to report its proceedings to the general body at the close of every term of service.

It is required in the constitution that no person shall be eligible to membership in the Board, "except he be a member of some Baptist church." It was provided originally in the Constitution, adopted in 1814, that no persons should be employed as missionaries, except those only who "are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine

piety, good talents, and fervent zeal for the Redeemer's cause."

We proceed to speak of some of the reflex tendencies of our Missionary Convention, an association in which are united brethren from every section of the Union. We shall not, at this time, dwell upon those happy effects that always accrue to personal character when one is engaged from right motives, in acts of benevolence, except to remark, that whatever of good influences upon the heart and character may be derived from labors in the work of foreign missions, they can be secured to the members of our congregations only by this combination of effort. Destroy combination, and you destroy the power to act. The hearty coöperation of all our congregations in the land, is to the success of this enterprize what the healthful action of each member of a church is to the prosperity of that church. A church may have a measure of prosperity, while but a portion of its members are attentive to their duties; so the Convention may have a partial success, while, as yet, but a portion of our people are associated.

No one suitably informed upon the subject, will undertake to deny, that our foreign missionary operations have had a most happy influence upon our churches at home. Since 1814, when the Baptist Triennial Convention was formed, the denomination has enjoyed a measure of prosperity before unknown; and we account for this fact by ascribing it, mainly, to the reflex influence of missionary labor abroad. We know of no method of accounting for the fact so satisfactory as this. Such a result is just what might have been expected; and it might have been predicted with as much certainty as may the future obscuration of one of the planets; and with equal certainty may it be predicted that disaster will follow, should anything be allowed to interrupt this union. Should this offence come, which may kind Heaven prevent, wo unto him by whom the offence cometh.

There is, however, another ground of evidence by which this fact may be established—shall we call it the internal evi-

dence—which, to those who have received it, has all the certainty of a demonstration. All who have been particularly active in these services have this kind of evidence; it is what they have seen and felt. When assembled in convention, with brethren from the extremities of the Union, they have witnessed and felt the light of one mind beaming upon another; the sympathies of one heart have enkindled another. As brethren from the North and the South, the East and the West, have in their wisdom proposed their respective plans for the general good, they have been kindly received, and have been made the common property of the whole body. On these occasions, too, there have been manifested such christian affection and brotherly kindness, that all hearts have been melted and cast into the same mould.

Could we summon before us the sainted spirits of Furman, and Baldwin, and Rice, and Staughton, and Knowles, and Mercer, and Chaplin, and many others who have gone to their rewards in heaven, how gladly would they testify to these facts. But we need not appeal to those who have departed,—there are hundreds of living witnesses who can testify to the things which they have seen and felt. Neither have these influences of which we are now speaking been confined to occasions when the Convention has been assembled, nor have they emanated exclusively from a contemplation of the more immediate objects of the association; many advantages have arisen from this general intercourse. On these occasions the best gifts in our ministry, and some of the choicest spirits among our brethren, have been brought together upon terms of free and familiar intercourse; and by these means a happy impulse has been given to all our various plans of benevolence. The ministry has come to be better supported, and, consequently, has been more fully devoted to its appropriate work. Plans have been matured and carried into effect for the better education of the ministry; other national societies have been originated; and a spirit of general benevolence has been awakened and foster-



ed, that has been most fertilizing in its influences.

It must be obvious to every one, that a missionary enterprize can prosper only so long as those who are engaged in it are animated by the spirit of the gospel. This spirit must pervade the hearts of missionaries abroad, and the hearts of those at home by whom they are sustained. This service must be undertaken in obedience to the will of Christ, and a desire to do his will must be the bond of union between all who are fellow-laborers in this cause, strengthened, as it will be, by the love of Christ, and by the sympathy that such affections always awaken in the soul for our fellow-men.

The simpler this organization the better, that it may go to pieces the more readily and easily the moment it ceases to be animated by the spirit of Christ. It is also desirable to have this organization simple, that those who may attach themselves to it from impure motives may easily escape from it.

If a missionary association be animated by such a spirit as we have now ascribed to it, we need not expect that it will escape the assaults of the wicked; for there will not be wanting those who will be base enough to assail it whenever it may be supposed to stand in the way of their ambitious designs. In reference to such we have only to remark, in the language of our Lord, "verily they have their reward."

To every true-hearted Baptist in the land we desire to put the question, shall our missionary enterprize be sustained? Shall we unite our endeavors in its prosecution? Shall we be agreed as touching this thing? We have the highest degree of confidence in our brethren, that there will be found, should the days of trial come, and they may come, a very great company who will *stand fast*.

#### GREEK MISSION.

We invite the particular attention of our readers to this mission. A careful examination of what we have published in this number of the Magazine, respecting the

Greek mission, cannot fail to awaken in it a permanent interest for its success. The principal seat of the mission is at Corfu, the capital of the United Ionian Islands; a republic in the south of Europe, under the protection of Great Britain, situated in the Ionian Sea, along the western shores of Greece and Albania. Most of the people are of Greek origin. The total number of inhabitants is estimated at present to be 227,000, of whom 8000 are Italians, and 7000 Jews. All besides, except a few English, are Greeks. Until recently the language spoken was a corrupt Italian, but Modern Greek now prevails.

The British crown appoints a High Commission, and has a right to occupy the fortresses and keep garrisons. These Islands being under the protection of Great Britain, a free toleration in religion is enjoyed by various religious sects.

There is a missionary station at Patras, in Greece Proper, occupied, now, only by Apostolos, a native assistant. Mr. Love urges the importance of reinforcing this mission by the appointment of an American missionary, and he thinks it highly necessary that a missionary be stationed at Athens to superintend the press. Two missionaries, therefore, and an assistant teacher for the female school at Corfu, are needed immediately for the Greek mission. Shall this call be answered? To meet it, two things are requisite:—1. The suitable persons for missionaries; and 2. The means of supporting them.

The remarks of Mr. Love upon *the primary importance of preaching the gospel*, are deserving of special attention. Similar views have often been urged upon our attention. What is there said of Greece is doubtless true of every other field of missionary labor. Schools, religious books, and even the distribution of the scriptures, will be of comparatively small value, unless those who enjoy these advantages hear also the voice of the living teacher, persuading them in Christ's stead to be reconciled to God. "It hath pleased God by the foolishness of preaching, to save them that believe." This is God's method.

## Recent Intelligence.

## BANGKOK.

*Arrival of Mr. and Mrs. Jones, and the return of Mrs. Dean.*

At the date of our last intelligence Mr. and Mrs. Jones had arrived at Singapore, on their passage from America ; where they met Mrs. Dean, who early in May sailed from Bangkok for that port with her little son, then sick, and for whose health she made the voyage. Mrs. Dean, as has already been communicated, was called to the painful duty, while on her passage, of consigning, thus solitary and alone, her only child to the tomb. Mr. Dean writes from Bangkok under date of July 5, 1841, and mentions the return of his wife, the arrival of Mr. and Mrs. Jones, and other interesting particulars concerning the mission, as will be seen from the following extract :

Mrs. Dean returned last week in good health, in company with Mr. and Mrs. Jones, who are comfortably well ; and our little mission again wears the appearance of prosperity. The trials to which we have recently been subjected, have, by the divine blessing, improved the religious state of feeling among us, and there appears to be a general disposition to praise God for his goodness, and renew our devotion to his service. The observance of the Lord's supper yesterday, was a season of interest. Twelve of the Chinese brethren, and one Siamese, were present ; the latter for the first time united with us in thus commemorating the Savior's death. We have a number of Chinese steadily at worship on the Sabbath, who afford us some encouragement, but none of whom do we feel prepared to admit into the church.

## MAULMAIN.

Mr. Stevens writes under date of July 13, 1841. Mr. Judson and his family had left some time previously in consequence of sickness. From the following extracts from Mr. Stevens's letter it will be seen that God is still owning the labors of his servants, and that their cup of affliction is mingled with mercies.

It is my happiness to inform you, that on the 13th of June I had the pleasure of baptizing six men, four soldiers and two natives ; of the natives one is a Tounghoo ; a member of Mr. Howard's school. There are at present also several candidates connected with the army. Our congregation at the English chapel gradually increases.

We have not heard from Mr. Judson's

family since their departure. The rest of the missionaries are in usual health. The small pox prevailing to some extent in the town, we have taken the precaution to have our children *inoculated*. Mr. Howard's youngest now has the disease, communicated in this way. Others have already inoculated, and others will do so in a few days. A letter from Arracan, received yesterday, informs us of the feeble health of Mrs. Stilson. Fears are expressed that she is in a decline.

## SERAMPORE.

A letter has been received from Mr. Judson, dated Serampore, July 27, 1841, with a postscript four days later, announcing the death of his youngest child. Mr. Judson writes as follows :—

I have had a very severe trial in the sickness of my family, all of whom, with the exception of one of the children, have been prostrated for several months, and several of them repeatedly at the point of death. We came here at the urgent opportunity of the doctors and my missionary associates. The voyage had a beneficial effect on all the invalids, especially Mrs. Judson ; but since our arrival here, we have been subject to relapses, so that we despair of recovery without some further change. In these circumstances, we regard it as a very providential mercy, that the pious captain of a vessel proceeding to the Isle of France and thence to Maulmain, invited us to go with him in such a very kind manner as assures us that the circuitous voyage will not cost the mission more than the voyage direct. We expect to leave this in a few days, and hope to be in Maulmain by the end of October. And may God bless the double voyage before us, and the intervening residence of a few weeks at the Isle of France, to our recovery to health, that we may resume our work with renewed vigor, and devote the remnant of our spared lives to the service of Christ among the Burmans. My own health is pretty good, except that my lungs have never recovered their natural soundness and strength, and I am obliged to use them with great care in public speaking. In common conversation, I have not the smallest inconvenience. And this is a great mercy, considering the state to which I was once reduced. I never realized what a great privilege it is to be able to use the voice for Christ, until I was deprived of it. And now, when I would fain break out as usual, the weakness of the flesh does not second the willingness of the spirit. I can still say, Well, it is a mercy unde-



served, to be able to go thus far. And one is more willing also to be disabled when there are others ready to carry on the work. I esteem it the crowning mercy of my life, that not only the chief ends I contemplated on becoming a missionary are attained, but I am allowed to see competent, faithful, and affectionate successors actually engaged in the work. In their hands I am happy to leave it, or rather in the hands of Christ; who carried it on before we were born, and while we were in arms against him and will carry it on more gloriously, when we repose in the grave, and in paradise. Glory be to Him alone.

Mr. Judson thus feelingly alludes to the death of his child :

We are obliged to leave our darling youngest child, aged one year and seven months, in the mission burial ground of Serampore. His old complaint, which had never been effectually removed, came on with fearful violence, and he died in convulsions, on the 30th ult. The agony of witnessing the dying struggles of a beloved child, and beholding the last imploring looks, unable to afford the smallest relief, none can know but a bereaved parent. Mrs. J. and myself have frequently endured this fiery trial, and now, with bleeding hearts, we must turn away from the grave of dear Henry, and pursue our melancholy way, in hope that the life of the mother and the remaining children may yet be spared.

Since the above went to press, a note has been received from Mr. Judson, dated Isle of France, Oct. 1. The voyage, which was long and tedious, being of about six weeks continuance, had proved highly beneficial to the health of his family ; all had been restored to health, except the eldest child, of whom doubts were entertained as to its recovery. Mr. J. thus expresses the hope that they should soon be allowed to return to Maulmain and resume their labors :—"I hope that whatever may be the fate of some of the children, we shall be able ere long to return to our station, and resume our labors with renewed strength during the period that may yet be allowed us to labor on earth."

#### CHEROKEES.

The Rev. Evan Jones, under date of Nov. 19, 1841, writes as follows :

The Lord, in condescending mercy, is greatly blessing our feeble efforts. I believe our brethren are generally growing in grace, and in the knowledge of our Lord

Jesus Christ. And the gracious work is extending. Since we arrived, June 25th, one hundred and ten Cherokees have been added by baptism. The brethren are exerting themselves in building a place of worship. Our native assistants are faithful and zealous in their work.

#### CHANGES IN THE BOARD.

At a meeting of the Acting Board, held Dec. 6, 1841, the vacancy occasioned by the death of the late Rev. Dr. Jesse Mercer, Vice President of the Board, was filled by the election of Rev. William C. Buck, of Kentucky.

#### Donations,

FROM DEC. 1, 1841, TO JAN. 1, 1842.

##### Scotland.

James Douglass, it being one third of one year's interest upon Ohio Canal six per ct. stock, for Burman Mission, under the supervision of Rev. A. Judson, per Eliza F. Clibborn, 142,47

##### Maine.

Oxford Aux. F. M. Soc., Alden Bumpus tr., per Sylvanus B. Tauner,  
Peru, Bap. ch. 2,00  
Bethel, do. do. 9,06  
Sumner, do. do. 4,00  
Buckfield, 2d, do. do. 1,00  
Turner, two females 1,20  
Hebron, two brothers 1,83  
Livermore, Fem. F. M. Soc. 9,25  
— 28,34

##### Massachusetts.

Boston, a female member of Rev. Dr. Sharp's church 500,00  
do., Samuel Hill, for relief of A. and P. Münster, 50,00  
do., 2 female friends, for do. do., 1,00  
do., Miss Elizabeth Wetherby 5,00  
do., United mon. con. at 1st Bap. ch., per. S. G. Shipley, 37,58  
do., Baldwin Place Bap. ch. 60,00  
do. do. ladies, for Bur. schools, (with a Polyglot bible.) 120,00  
per Rev. Baron Stow, — 180,00  
do., Federal St. Bap. ch., ladies, for support of a Burman native preacher, named Francis Wayland, to be expended under the care of Mr. Wade, per William Reynolds, 100,00  
West Dedham, Bap. ch., mon. con., per Rev. Joseph B. Damon, 6,46  
Taunton, Bap. ch., mon. con., per Rev. Mr. Burbank, 17,00  
Chesterfield, Bap. ch. 7,50  
do. do. females 13,25

Westfield, Bap. ch.	1,25
Rev. A. Day tr., per Rev.	
William Crowell,	22,00
Framingham, mon. con., per Rev.	
Mr. Johnson,	16,55
Fall River, a few ladies, per Mrs.	
J. Borden,	9,25
	944,84

*Rhode Island.*

Rhode Island Bap. State Conven-	
tion, V. J. Bates tr.,	
Children of Rev. J. H. Baker, for	
Karen mission,	,50
Westerly, Bap. ch., per Rev. A. G.	
Palmer,	11,00
Warren, Female Mite Soc., dona-	
tion of Miss Ann Hail, per L.	
Hon,	4,00
Warren, Bap. ch., John Hail tr.,	3,83
H. P. Anthony, for Burman bible,	,52
Exeter, 1st Bap. ch., per Rev.	
Benedict Johnson,	3,75
Warwick and Coventry,	
Bap. ch.	20,00
do. do., Mrs. Ann Titus	5,00
per Sanford Durfee,	25,00
do. do., John Allen	10,00
Pawtucket, 1st Bap. ch., per	
Whitman Bates,	65,93
Lime Rock, Bap. ch.	3,30
Bristol, 1st Bap. ch., per Rev.	
William L. Brown,	20,00
Hopkinton, Bap. ch. and	
cong.	16,00
South Kingston, do. do.	39,00
Exeter, do. do.	22,30
Wickford, do. do.	62,00
Mrs. M. B. Wescott	1,00
Warwick and Coventry,	
Bap. ch.	104,00
per Rev. Jos. B. Brown,	
agent of the Board,	244,30
Providence, 1st Bap. ch.	427,54
	819,67

*New York.*

New York City, Amity St. Bap.	
ch., for Burman bible, per H. P.	
Freeman,	15,87
Hamilton, Ladies Benev. Soc.,	
for support of a child, under the	
care of Mr. Brouson, in Asam,	
per Irene B. Ball, tr.,	25,00
Cayuga, Fem. Sewing Soc., per	
John Morse,	14,00
Union Bap. Asso., Peter K.	
*Burton tr.,	58,81
New York City, Cannon St.	
Bap. Sunday school, John	
Haviland tr.,	8,88
Chautauque Co. Bible Soc.,	
Josiah Moore tr.,	14,00
Bridgewater Bap. Asso., M.	
S. Wilson tr.,	43,00
Dutchess Asso. G. W.	
Houghton, tr.,	
Pine Plains, Bap. ch.	7,42
Franklindale, do.	15,00
Armenia, do.	41,37
North East, do.,	
per Mrs. Dean,	2,62
Dover, 2d Bap. ch.	18,00
George D. James	4,00
Philip Roberts, Jr.	1,00
	89,91

Rensselaerville Asso., per	
Mr. Eaton, tr.,	119,31
Mrs. Mary Dimmick, per	
Rev. William Bennett,	2,50
per William Colgate,	350,41
	391,28

*New Jersey.*

Flemington, Bap. ch., per Rev.	
C. Bartolette,	11,03

*North Carolina.*

State Convention of North Caro-	
lina, Rev. A. J. Battle tr.,	300,00

*Alabama.*

Pleasant Ridge, Thomas Chiles,	
per Rev. Mr. Manning,	5,00

*Kentucky.*

Paris, Bap. ch., for China mission,	5,12
do., do. do., colored members,	
for African mission,	4,00
per Rev. Thomas Malcom,	9,12

*Illinois.*

Illinois Bap. Convention, per Rev.	
J. M. Peck,	50,00
Northern Bap. Association, L. D.	
Boone tr.,	22,00
	72,00

*Indiana.*

Claysville, George Matthews, per	
Rev. B. Hill,	2,00

*Michigan.*

Baptist Convention of State of	
Michigan, R. C. Smith tr., per	
Cutter, Bulkly, Merritt & Co.,	100,00

*Iowa Territory.*

Iowa Association	6,67
Long Creek, E. Cady, per Rev.	
Alexander Evans,	5,00
per Rev. B. Hill,	11,67

*Legacies.*

Hamilton, N. Y., Theophilus	
Peirce, deceased, Alvah Peirce	
Executor, per S. B. Burchard,	100,00
Eastham, Mass., Polly Smith, de-	
ceased, Freeman Mayo Execu-	
tor, per Miss Thankful F.	
Smith,	38,00
Michigan, Mrs. Andermain, de-	
ceased, per L. Armstrong,	4,00
Spafford, N. Y., John Chandler,	
deceased, per William Col-	
gate,	1000,00
Interest on the above,	43,74
	1043,74
North East, N. Y., John Gunsey,	
deceased, a part of legacy,	
George Gunsey and Joseph	
Reynolds Executors, per Isaac	
Bevan,	100,00
	1285,74
	\$4123,16

H. LINCOLN, Treasurer.









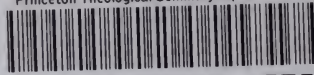
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